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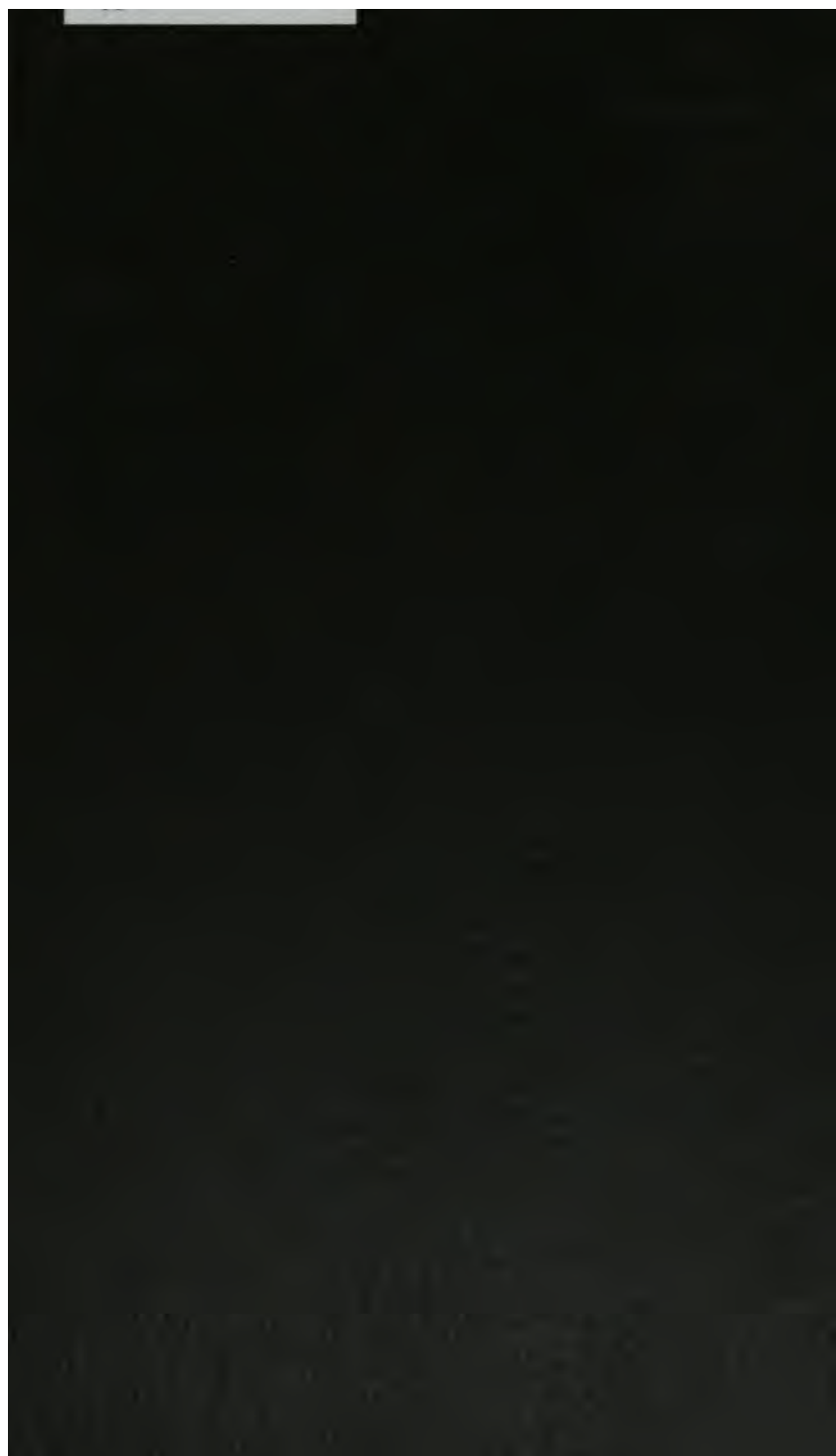
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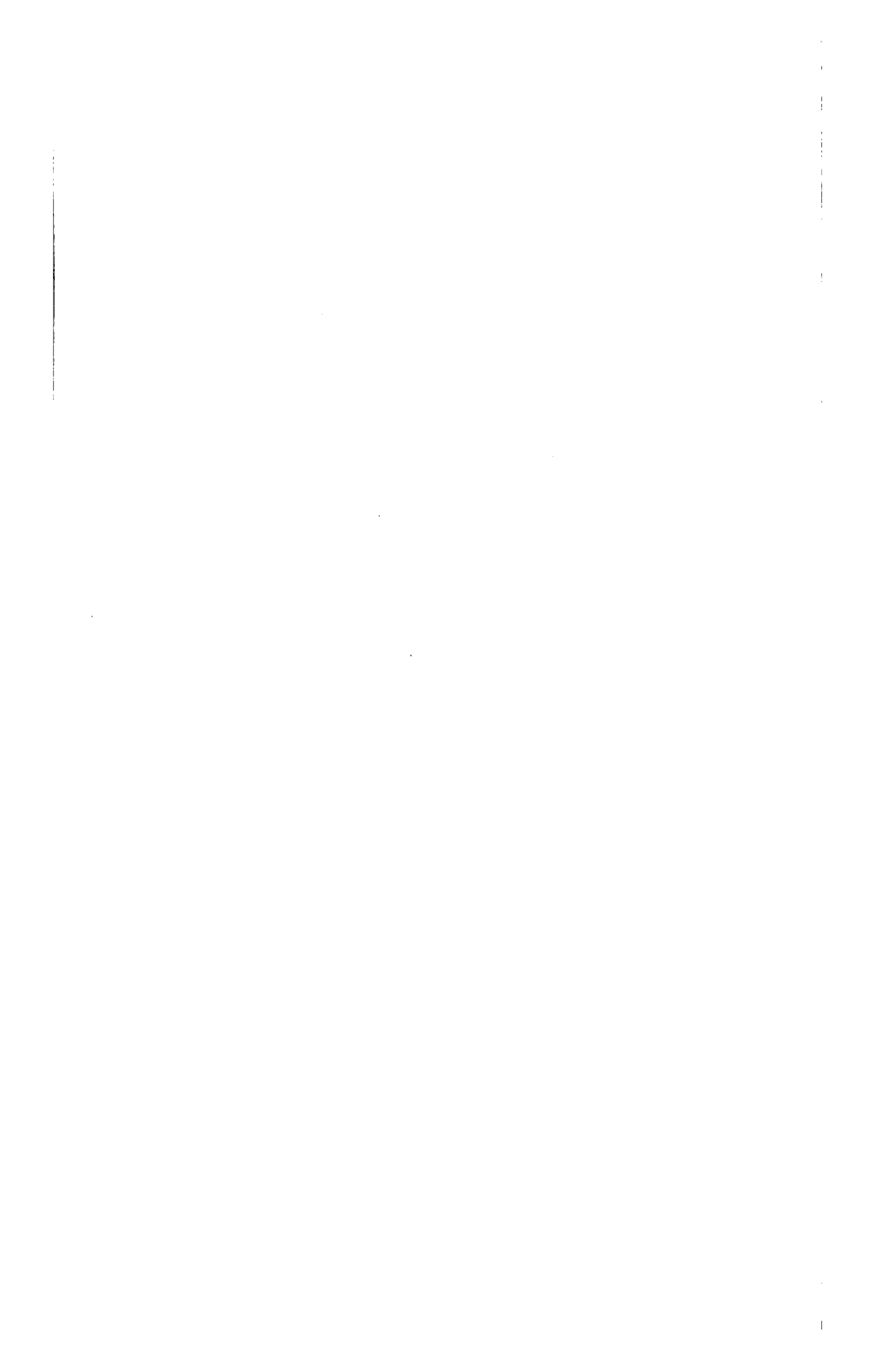
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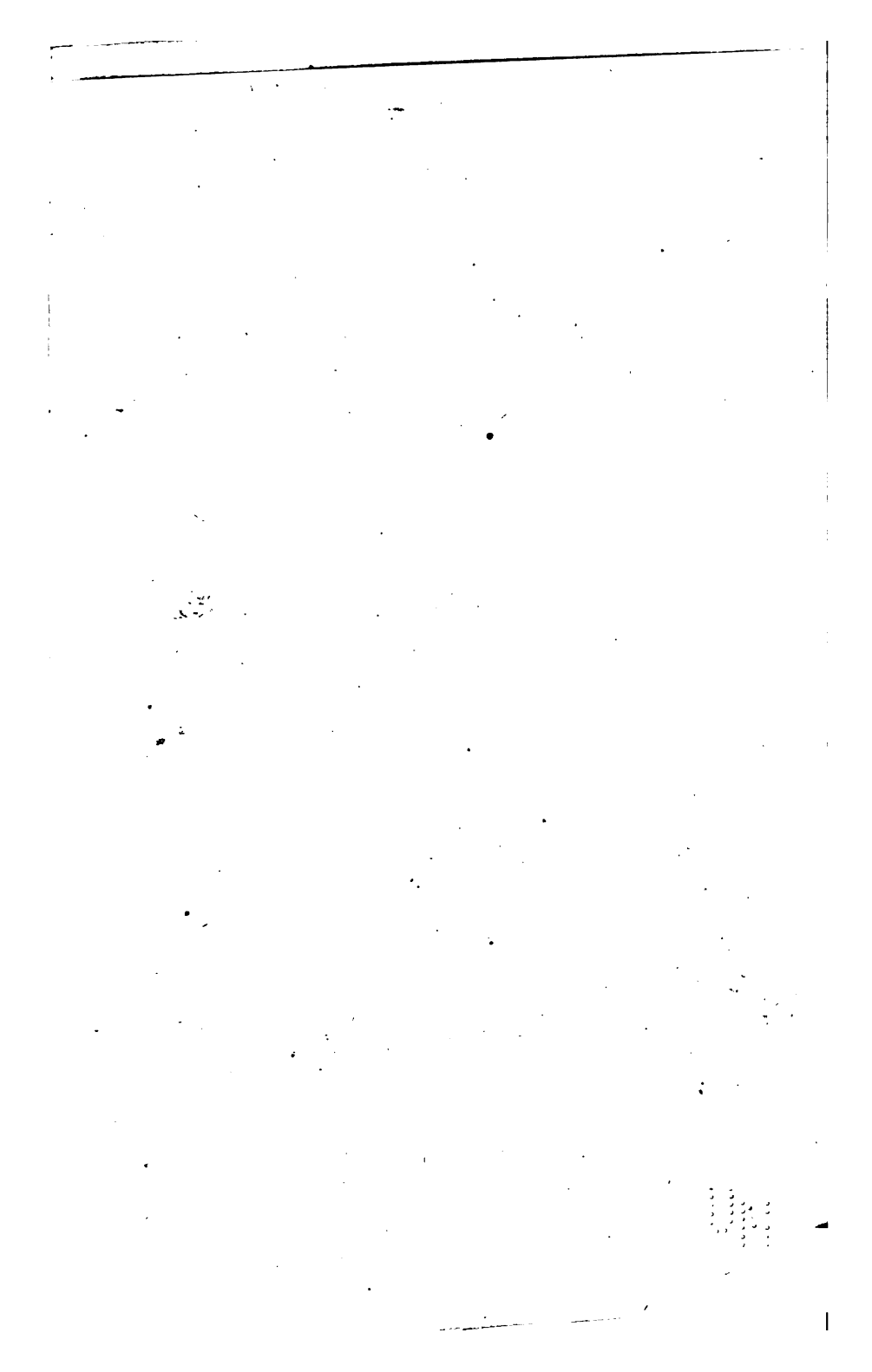


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ARTES SCIENTIA VERITAS







MR. BLAISE PASCHAL.

G. Verme Sculpt.

1774

THE
L I F E
OF
MR. ^{Blaise} P A S C (H) A L,
WITH HIS
L E T T E R S
Relating to the JESUITS.

In Two VOLUMES.

Translated into ENGLISH

By W. A.

*Felicia tempora quæ te
Moribus opponunt: babeat jam Roma pudorem. JUV.*

V O L. I.

L O N D O N :
Printed by JAMES BETTENHAM, for the AUTHOR.
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T O

George Pitt, Jun. Esq;

Member of Parliament for Shafton
in the County of Dorset.

S I R,

THE honor of your protection calls for my most grateful acknowledgments. The same gratitude which ÆNEAS felt when he said to his royal Protectrix: *Urbe domo socias*—do I feel, Sir, for the same benefits;

Grates persolvere dignas

Non opis est nostræ—

Di tibi—præmia digna ferant—

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DEDICATION.

I congratulate you, Sir, on a most amiable character, founded on a just discharge of all the relations you bear. Your public virtues are above my strength; and only to enumerate your private ones, would carry me beyond the bounds of a modern dedication. Avoid, Sir, (if you know how) the sentence that is passed on one whom all men shall speak well of. I am,

S I R,

Your most obliged

and most devoted

humble servant,

W. A.

P R E F A C E

T O T H E

R E A D E R.

*T*HE reputation of Mr. PASCHAL, author of the following Letters, is so well known to the learned world, that nothing I can say can add any thing to his fame. His works are his best vouchers, and amongst those, the following Letters relating to the Jesuits have always had the precedence.

The author of the Spectators and of the Lady's Library recommends Mr. PASCHAL to the perusal of our English Ladies. And, it is with pleasure, I believe, that such recommendation

P R E F A C E

mentation will have its influence among the fair sex, in families where piety, ingenuity, or good sense remain.

My author, in the original, wants no advocate: but it is necessary to say something of his translators; and why an English translation is at this time offered to the world.

Our author was in so great esteem that we meet with the first translation into Latin, which was thought the best expedient to convey these letters to the learned world.

The learned soon found that the subject (with Mr. PASCAL's method of treating it) would be of universal benefit. This induced other translators to diffuse (by the most known languages of Europe) antidotes to the poisonous maxims propagated by the Jesuits. This produced an Italian, a Spanish, and last of all an English translation.

I have been induced to give the public a new translation, because the old one is now out of print,

to the R E A D E R.

print, in very few hands, and in a dress not so modern: defective likewise, as the translator has not inserted the defence of the twelfth Letter, and has omitted the letter to father ANAT. So much has been apprehended lately, both by Church and State from Jesuitical maxims, that the best pens and the greatest authority have been employed to suppress them. If I can but contribute my mite to so salutary an end, I pretend to no better apology for troubling the public.

I must confess, that though Mr. PASCAL is no Jesuit, yet it is plain enough from his letters that he is a strenuous Papist. As I have taken no notice, in the body of the letters, of those places wherein he differs from the Church of England; I shall take occasion here to mention the two grand points in which they vary, viz. The Pope's Supremacy, and Transubstantiation.

I. Whoever reads the learned Doctor ISAAC BARROW on the Pope's Supremacy; or the Rev. Doctor TRAP, CHILLINGWORTH, or Doctor

P R E F A C E

ROGERS, on these subjects, will meet with sufficient reasons to dissent from Mr. PASCAL in those two articles. But I should be glad to join Mr. PASCAL's own authority, to confirm the doctrine of the Church of England, as far as it relates to the holy Eucharist. Which, if I mistake not, may be done in his own words; and those which he quotes from St. THOMAS, letter xviii. p. 309, 310. St. THOMAS and Mr. PASCAL both allow that the senses are the surest mediums to judge with certainty of all such things as come within their cognizance.

The words are these, " Faith, reason, and
 " the senses have each their different objects,
 " &c." And of the senses he says: " We
 " ought to take that for the true sense of Scrip-
 " ture, which agrees with the faithful report
 " of the senses. And to do otherwise would
 " not only render the Scripture less venerable,
 " but expose it to contempt, and exclude all
 " entrance into the Church." pag. 312. l.
 " 11. " For facts are to be proved by no-
 " thing but the senses." pag. 312. l. 23.

If

to the R E A D E R.

If, so, the doctrine of Transubstantiation (which imports a real and total change of the bread and wine into the real body and blood of CHRIST) cannot be true : for either this Transubstantiation is a matter of fact, or it is not ; if it is not a matter of fact, then there is no Transubstantiation, and the dispute is about nothing ; if it is a matter of fact, it is subjected to our senses ; which in such cases, as is granted above, are the proper judges. But our senses (with all their requisite powers about them) constantly assert that they see, smell, touch, and taste nothing but true bread, in the holy Eucharist. I thought it proper to say thus much, because I think Mr. PASCAL's principles will support me herein, and as I take his authority to be good in other cases, I hope it will have it's weight in this.

What I say here is only to declare mine own opinion, and not to provoke any disputes, which I absolutely decline.

*But to return to his Letters. The ten
Letters*

P R E F A C E

Letters of the first volume were written to a friend in the country: the subjects follow.

LETTER I.

On the term NEXT POWER.

LETTER II.

On SUFFICIENT GRACE.

LETTER III.

On the injustice, absurdity, and nullity of the censure pronounced against Mr. ARNAULD.

LETTER IV.

On ACTUAL GRACE, and sins of ignorance.

LETTER V.

On the new morality of the Jesuits. Their doctrine of probability, of fasting, their contempt of the holy Fathers.

LETTER

to the R E A D E R.

NOTHING BUT THE TRUTH AND THE RIGHT.

LETTER VI.

The authority of the Gospel, Councils, and Popes eluded by the Jesuits. Their doctrine relating to livings, priests, monks, and servants. The story of JOHN D'ALBA.

LETTER VII.

The doctrine of directing the intention, duels and manslaughter permitted. Occasions where priests and monks may kill. Whether a Jesuit may kill a Jansenist.

LETTER VIII.

Maxims relating to the judges, usurers, of the contract MOHATRA, bankrupts, restitution, &c.

LETTER IX.

False devotion to the blessed virgin, &c. Ambition, envy, gluttony, equivocation, mental reservation, liberties allowed to those that
are

P R E F A C E

are maids, dress, gaming, an easy method to bear mass.

LETTER X.

Of penance, confession, satisfaction, absolution, the next occasions to sin. Of contrition and the love of God.

V O L. II.

The eleventh, twelfth, thirteenth, fourteenth, fifteenth, and sixteenth Letters are written to the Jesuits in general.

N. B. The defence of the twelfth Letter, containing twenty seven pages, was never till now translated into English. The subjects follow.

LETTER XI.

That raillery is proper to refute ridiculous errors. But, precautions are to be observed. Mr. PASCAL observes those precautions, the Jesuits do not. Some impious buffooneries

to the R E A D E R.

*foonerics of father L E M O I N E, and father
G A R A S S E.*

LETTER XII.

*Refutation of the Jesuits quibbles about
alms-giving and simony.*

LETTER XIII.

*That the doctrine of LESSIUS on homici-
cide is the same with that of VICTORIA.
Small distance between speculation and prac-
tice. The distinction between speculation and
practice will not justify the Jesuits.*

LETTER XIV.

*The maxims of the Jesuits upon homicide,
refuted by the fathers of the Church. A re-
ply (en passant) to some calumnies. The pro-
ceeding of the Jesuits compared with that
established by law.*

LETTER XV.

*The Jesuits declare calumny to be no sin,
and make use of it to decry their enemies.*

LETTER

PREFACE

LETTER XVIII.

Some horrible calumnies of the Jesuits against certain worthy ecclesiastics and pious men.

The seventeenth and eighteenth Letters are written to the Rev. father ANNAT, Jesuit and confessor to the King.

N. B. Father ANNAT composed a treatise, entitled, The honesty of the Jansenists, &c. To which Mr. PASCHAL replied; but his reply, containing twelve pages, is omitted in our old English translation.

LETTER XVII.

That there is no heresy in the Church, That by the unanimous consent of all divines, (and particularly the Jesuits) Popes, and general Councils, are not infallible in Questions of fact.

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LETTER

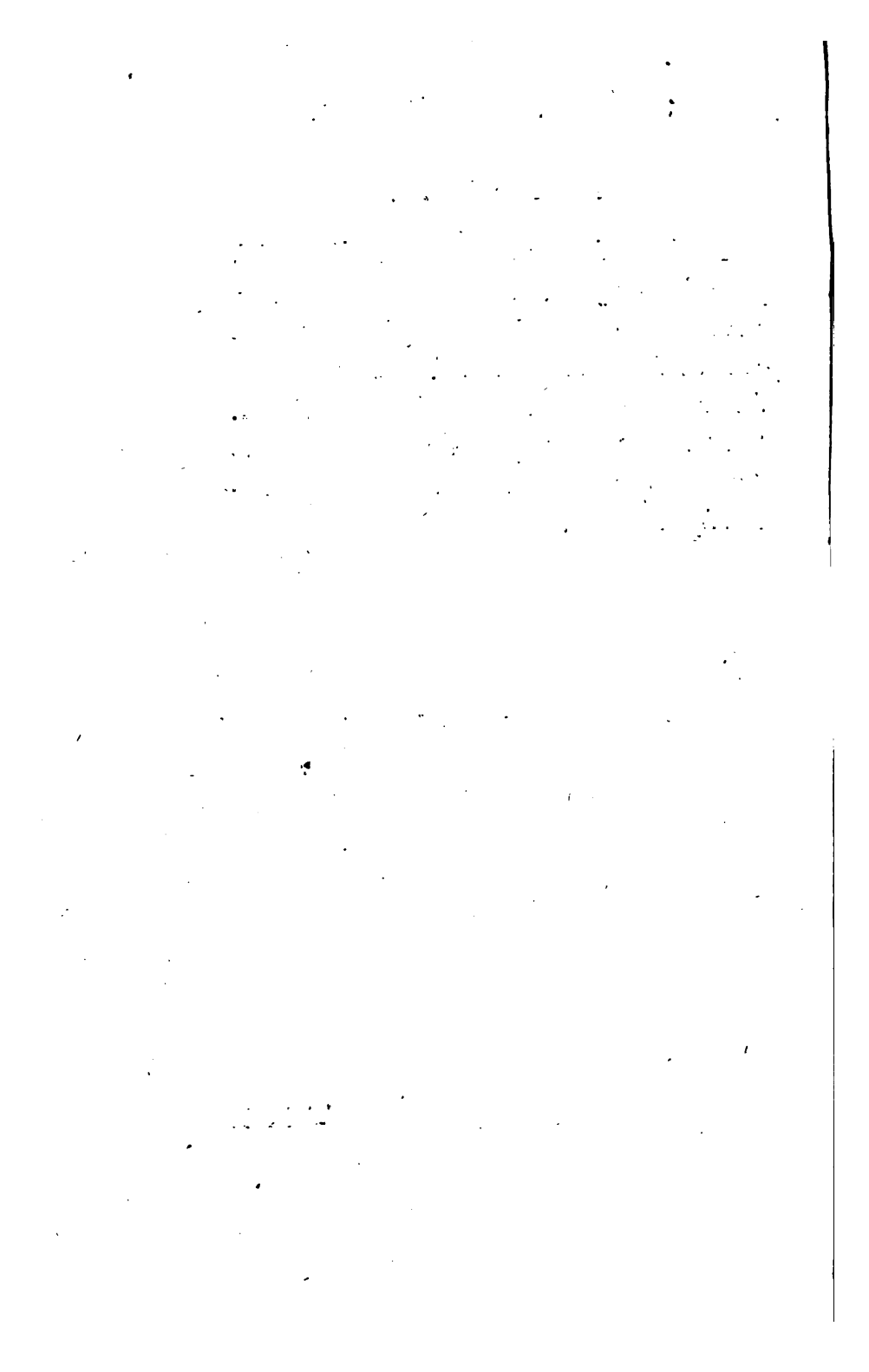
to the **R E A D E R.**

LETTER XVIII.

*No heresy in the Church, more invincibly
proved from father ANNAÏ's own answer.
That sense which the Jesuits give to JAN-
SENIUS is condemned by all. The difference
between matters of right and matters of fact.
That in matters of fact we ought rather to
trust to our senses, than to any human au-
thority whatever.*



T H E



THE
L I F E
OF
Mr. PASCHAL,

Written by his Sister

Madam P E R I E R.

MY brother was born at * Clermont, on the 19th of June, in the year 1623; my father's name was STEPHEN PASCHAL, a President in the Court of Aids, the name of my mother was ANTONIA BEGON. As soon as my brother knew the use of speech he shewed several signs of an extraordinary ca-

* Clermont in Auvergne.

VOL. I.

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capacity,

capacity, by little repartees which he brought in very à propos, but still more remarkably by the questions he would put concerning the nature of things, to the great surprize of all who heard him. This hopeful beginning was answered by uninterrupted success; for by degrees as he grew up his reason acquired greater strength, so that his understanding greatly exceeded that of one of his years.

By my mother's death, which happened in the year 1626, at the time my brother was but three years old, my father finding himself left alone gave more application to the concerns of his family, and as he had no other son, this title of only son, together with the very remarkable proofs he discovered of the genius of the child, created so great an affection for him that he could never resolve upon trusting his education to any other, but determined from that instant to instruct him himself, which accordingly he did: for my brother was never entered of any college, nor had any other master but my father.

In the year 1631, my father retired to Paris, carried us all thither with him, and fixed his habitation there. My brother, who was but eight years old, received a great advantage by this retreat, in regard to the design

Mr. P A S C H A L. iii

my father had formed of breeding him up himself; for beyond all dispute he could never have been able to have taken the same care of him in the province where the execution of his commission, and the continual resort of company coming to him, must have greatly interrupted his intended undertaking: but at Paris he was entirely at liberty. His whole application was bestowed on educating his son, in which he had all the success that could be expected from the assiduity of as capable and affectionate a father as it is possible for any man ever to be.

His principal maxim in the child's education was to gain him a superiority over what he was employed about, and for this reason he would not begin teaching him Latin, till he was twelve years of age, that so he might acquire it with the greater facility.

During this interval he never suffered him to be idle, but conversed with him upon all subjects that were not above his capacity. He gave him a general view of the nature and meaning of languages; he shewed him how they were reduced to certain grammatical rules, that these rules had their exceptions too; which were carefully taken notice of, and that thus a method had been found out of

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establishing a communication between one country and another, let their languages be what they would.

This general idea enlightened his understanding, and made him comprehend the reason of the rules of grammar ; so that when he came to learn them he knew to what intention he learned them, and applied himself precisely to those things which required the most application.

After these my father instructed him in other parts of knowledge ; he often talked to him about the extraordinary effects of nature, as that of gun-powder, and of other things which surprize us, when we take them into consideration. My brother took great pleasure in this sort of conversation, but he wanted to know the reason for every thing ; but as a distinct reason for every thing is yet unknown, when my father did not give it him, or else gave him that which is commonly given, and which properly speaking is no more than a put-off, he was dissatisfied with it, for he had always a brightness of understanding to discern admirably well whatever was false from what was true : and it may be said of him that at all times and in all things truth only was the object he
aimed

Mr. PASCHAL. v

aimed at, since to find her out was the sole satisfaction that he had : wherefore from his tender infancy he could never be persuaded by any thing that did not appear to him to be evidently true : and therefore when he thought the reasons given him were insufficient he searched out for others from himself ; and when he had a particular attachment to any thing he never quitted it till he found out some satisfactory reason for it. One time particularly when somebody at table struck a knife against an earthen plate he took notice that it returned a considerable sound, but by immediately putting a hand upon it, the sound ceased. He wanted presently to know the reason for it, and this experiment influenced him to make many others upon sounds. He made so many observations upon this subject that at twelve years of age he compiled a treatise upon it which was allowed to be a production of perfect sound reasoning.

His genius for geometry began to discover itself when he was but twelve years old, by an accident so extraordinary that I think it very well deserves to be related with all its particular circumstances.

My father was well skilled in mathematics, and by that means was well acquainted

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with all the ingenious men in that science, who came often to his house : but as he designed to make my brother acquainted with the languages, and as he knew the mathematics is a science which satisfies and takes entire possession of the mind, he was not inclinable that my brother should have the least tincture of it, for fear it should make him neglect the Latin tongue and the other languages, which he designed to make him a perfect master of. For this reason he shut up all his books that treated on that subject, and when in company with his friends refrained from all discourse upon that head when his son was present ; but all this precaution could not prevent a curiosity so strongly excited in this child, that he would frequently and earnestly solicit my father to teach him the mathematics. But he refused him, with a promise at the same time that he reserved that science for him as a future reward. He assured him that as soon as he was perfectly acquainted with Latin and Greek he would teach it him.

My brother, observing this repulse, asked him one day what that science was, and what it treated of ? My father told him in general that it was the method of making figures with

with exactness, and of finding out what proportions they relatively had to one another; and at the same time forbid him talking any more about it, or ever thinking of it. But his genius could not submit to be confined within these bounds, but as soon as he had attained to this single bare discovery, that the mathematics taught the means of making figures infallibly exact, he employed his thoughts about it at his hours of recreation, and being alone in a room where he used to divert himself, he took a piece of charcoal and drew figures upon the tiles of the pavement, trying, for example, the methods of making a circle perfectly round, a triangle whose sides and angles might be equal, and other things of that sort. He found all this out by himself only, and afterwards tried to discover the proportions of figures in respect to one another: but as my father's care had been so strict as to conceal all these things from him, he did not know even the names of them. He was obliged to make some definitions for himself: he called a circle a round, a line a bar, and so on. After these definitions he formed axioms, and in short came to make perfect demonstrations; and as this application leads on from one thing to another,

another, he extended his enquiries so far that he arrived at the thirty second proposition of the first book of Euclid. As he was thus employed my father came into the room without my brother's perceiving it, who was so very intent upon what he was about, that it was a considerable time before he discovered him. It is difficult to say which of them was the most surprized, the son to see his father, who had strictly forbid him any application to this study, or, the father to see his son surrounded by all these figures; but the father's surprize grew infinitely greater, when, asking him what he was about, he answered, he was endeavouring to find out such a thing, which happened to be the 32d proposition of the first book of Euclid; my father asked him how he came to think any thing about that. He answered, because he had found out such and such a thing before; and upon my father's asking him the same question he did before, he told him some of the demonstrations he had made, and in short by going still backwards over what he had done, and always explaining himself by the names of a round and a bar, he came at last to his definitions and his axioms,

My

My father was so greatly astonished at the sublimity and force of his genius, that without saying a word more, he left him, and went to visit Mr. LE PAILLEUR his intimate friend, and a man of singular erudition. As soon as he came into the room he stood quite motionless like a man seized with a sudden transport. Mr. LE PAILLEUR perceiving this, and that he even shed some tears, was terribly alarmed, and begged he would no longer conceal from him the reason of his sorrow. My father replied, I weep for joy and not for affliction : you know the great care I have taken to hide the knowledge of geometry from my son, that it might not take him off from his other studies: however see what he has done, and upon this shewed him all he had found out, by which one might in some measure declare that he had himself invented the mathematics. Mr. LE PAILLEUR was as much surprized as my father, and told him he thought it was not right to confine such a genius any longer, or conceal this science from him, but that he ought to let him see the proper books, without any farther restriction or reserve.

My father, approving of this advice, gave him Euclid's Elements to read at his hours of amusement,

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amusement. He looked them over, and understood them by himself alone, without ever having occasion for any explanation of them. And at the same time that he considered them, he himself composed, and made such a progress, that he regularly attended the conferences held every week, where all the ingenious men in Paris resorted to produce either their own performances or examine those of others. My brother maintained his post there very well, whether in regard to examination or production, for he was one of those who the most frequently brought with them thither something that was new. Most commonly in these assemblies they used to consider some propositions sent either from Italy, Germany, or other foreign countries, when they took his opinion in every thing with as great care as they did that of any other person whatever: for he had so ready and lively a penetration that sometimes it has so happened he has discovered faults, which by the others have been passed by unperceived. However he only employed his hours of amusement on this study of geometry, for he learned the Latin language by the rules my father made designedly for him. But as he found out that this science shewed him

him truth which he had so ardently laboured to find out, he was so pleased with it that he turned the whole bent of his genius entirely to the study of it, so that however little the time was allotted him for it he made so considerable a progress in it, that at sixteen years of age he wrote a treatise upon conics, which passed for such a surprizing effort of genius, that it was said nothing equal to it in strength had been produced since the time of ARCHIMEDES. The men of capacity were of opinion it should be immediately printed, because they said, that though it was a work which would always be much admired, yet if it was printed at the time when the inventor of it was but sixteen years old, this very circumstance would add extremely to it's beauty: but as my brother was never passionately fond of fame, he took no notice of the matter, and so this work never came to be published.

All this time he continued his learning of the Latin and Greek languages, and besides this, at and after his meals my father conversed with him about logic, physics, and other parts of philosophy; and this was all the instruction he ever had in them, having never been at any collage, nor had any other masters

sters for these, any more than for all his other acquisitions. One may easily conceive the pleasure my father took to see how vast a progress my brother made in all the sciences, but he did not perceive that the great and constant applications at so tender an age would sensibly prejudice his health, and indeed it was very much impaired by the time he came to be eighteen years old. But as the indisposition he felt was not yet come to any great height, it did not prevent him from constantly continuing his usual occupations; so that about the time he was nineteen he invented that arithmetical machine by which not only all sorts of computation can be performed without the use of either pen or counters, but they can be performed too without knowing any rule in arithmetic, and that with infallible certainty.

This work has been considered as a new discovery in nature, since it reduced a science which resides altogether in the intellect, into a piece of machinery, and pointed out the way to make all its operations act with all certainty, without having occasion to make use of reasoning.

This work was a great fatigue to him, not so much from the thinking about it, or
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the motion of it, for that he found out without any trouble ; but from the difficulty of making the workmen comprehend all these things, so that he was two years before he could bring it to that perfection it is now in.

But this fatigue joined to his delicate state of health, for some years past brought indispositions upon him, which he never afterwards got free of ; and he would sometimes tell us, that from the time he was eighteen, he never passed a day free from pain. These complaints however not always attacking him with equal violence, as soon as he had the least respite, his mind was immediately at work in searching out for some new discovery.

About this time, and at the age of three and twenty, having seen TORICELLI'S experiment, he afterwards invented and performed those experiments, which go by the name of his experiments. As that, for instance, of the VACUUM which so evidently proved, that all the effects hitherto attributed to the honour of the VACUUM, are occasioned by the gravity of the air. This was the last employment he applied his genius to, as far as what relates to the human sciences ; and though he afterwards invented the ROU-

LETTE,

THE LIFE OF

LETTRE, that does not at all contradict my assertion, for he found that out without thinking of it, and in such a manner, that it is very plain he never applied himself to it; as I shall in it's proper place take an occasion to relate.

Very soon after this experiment, and before he was quite four and twenty years old, an opportunity presented itself, by the direction of God's providence, which laid him under an obligation of reading works of piety, by which, the Divine Being communicated such lights to him, as made him perfectly comprehend, that the Christian religion obliges us to live only for God, and to consider him as our sole object: and this truth appeared to him so conspicuous, so necessary, and so beneficial, that it set the bounds to all his enquiries; so that from that very time he renounced all other parts of knowledge, in order to give himself up entirely to that one thing only, which JESUS CHRIST calls necessary.

Hitherto he had been preserved by God's particular protection, from all the vices incident to youth: and what is still more extraordinary in a genius of his sort of turn and character, he never launched out into liberalism,

Mr. PASCHAL. 27

tinism, in respect to religion, but directed his curiosity always to keep within the bounds of natural knowledge. He has often told me, that he added this to all the other obligations he owed my father; who, having himself a very singular respect for religion, had made him imbibe the same notion from his infancy, laying it down to him as a maxim, that whatever is an object of faith cannot be an object of reason, much less be in subjection to it. These maxims so often repeated over by a father, for whom he had the utmost esteem, and whom he found endowed with excellent knowledge and erudition, accompanied with a very forcible and perspicuous method of reasoning, made so strong an impression on his mind, that whatever discourse any libertines made use of they had no effect upon him, and though he was so very young he looked upon them as people guilty of this erroneous principle, viz. THAT HUMAN REASON IS SUPERIOR TO ALL THINGS, and who were ignorant of the nature of faith. Thus this extensive, this capacious, and most copiously curious genius, who endeavoured with such infinite pains to discover the cause and reason of every thing, was lowly and submissive to every dictate of religion, as
much

much as any child could be; and this simplicity governed the whole tenor of his life: so that from the very moment he determined to pursue no other study but that of religion, only he never busied himself about the curious questions in theology, but made use of the strongest assistance of his genius, in order to acquire the knowledge and practice of Christian morality in it's greatest perfection. To this end he consecrated all the talents God had endowed him with, employing his whole attention, during the remainder of his life, in meditating upon the law of God day and night.

But though he had not made school-divinity his particular study, yet he was not ignorant of the decisions of the Church, against those Heresies, which owe their invention to the nice and crafty subtleties of the mind; and it was against these sorts of refined enquiries, that he shewed himself the most exasperated, and God granted him an opportunity at that very time of displaying his zeal for religion.

He was then at Rouen, where my father had an employment in the King's service, and where there was also at the same time, a person who taught a new system of philosophy,

sophy, which attracted the attention of all the curious. My brother, being earnestly pressed to go by two young friends of his, went thither with them; but they were greatly surprised to find, by the conversation they held with this person, that in the laying down the principles of his philosophy, he drew consequences from them, relating to some points of faith, which were contrary to the decisions of the Church. He proved by his way of reasoning, that the body of JESUS CHRIST was not formed of the blood of the holy Virgin, but of another matter, purposely created for that end, and advanced many other things of the same kind with this. They would willingly have opposed him and his doctrine, but he resolutely persisted in his sentiments. Thus reflecting among themselves, what great danger might accrue, from suffering a man of such erroneous sentiments to have the liberty of instructing young people, they resolved first to admonish him, and then to inform against him, if he rejected the advice they gave him: the affair happened exactly so, for he scorned their advice; so that they believed it a duty incumbent on them, to give in their information to Mr. DU BELLAY, who at that time performed

the episcopal functions in the diocess of Rouen, by commission from the Lord Archbishop. Mr. DU BELLAY sent for this person and examined him, who imposed upon Mr. DU BELLAY by an equivocal confession of faith written and signed with his own hand, shewing besides a very slight regard for an advice of such great importance given him by three young men.

However as soon as they saw this confession of faith they perceived this defect; and this obliged them to go to Gaillon to find out the Lord Archbishop of Rouen, who examining into the whole affair found it to be of so great importance, that he wrote letters patent to his council, and gave Mr. DU BELLAY an expresse order to oblige this person to retract in every particular point all that he was accused of, and to receive nothing from this person but what was communicated by those who accused him. This was accordingly put into execution, and he appeared before the Archbishop's council, and there renounced all his opinions. One may venture to say that he acted in this sincerely, for he never shewed any gall against those who brought this affair upon him. This makes it credible that he himself was deceived by

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his

his drawing false conclusions from his false principles. On the other hand it may with certainty be affirmed that, by bringing this about, there was no design formed to his prejudice, nor any other thing in view but that of inducing him to undeceive himself, and of preventing him from seducing the young people, who would not of themselves have been capable of discerning what was true from what was false, where subtleties were so artfully brought into question. Thus this affair terminated quietly, and my brother persevering still more and more in his enquiries how to make himself acceptable to GOD; the love he was so ardently inspired with for the Christian profession, kindled itself into such a flame from the time he was four and twenty that it spread itself over all the family. Even my father, without being ashamed of it, resigned himself up to his son's instructions, and from that time observed a greater regularity of life, practising continually every virtue, till his death, when his behaviour was that of a most exemplary Christian. My sister too, who was endowed with most extraordinary talents, and had gained, even from her infancy, a reputation which but few of her sex at such an early

age attain to, was so sensibly affected with my brother's discourses, that she made a resolution to renounce all those advantages she had till that time been so very fond of, in order to devote herself entirely to God, which she afterwards did by becoming a Nun in a very holy and austere monastery (at Port-Royal in the fields) where she made so good a use of those accomplishments God had adorned her with, that she was judged to be deserving of the most difficult employments, all which she constantly discharged with the greatest fidelity imaginable, and made a pious exit there the fourth of October, 1661, at the age of six and thirty.

My brother in the mean time, whom God made use of as his instrument to bring about all these blessings, laboured under continual diseases, which encreased daily. But as he then studied no other science but this of perfecting himself, he found a great difference between this science, and that which he had till then applied his genius to; for as his disorders at that time retarded his progress in the other sciences, this science on the contrary brought him to perfection even under the seeming disadvantage of the very same disorders, by furnishing him with that admirable

nable patience with which he suffered them. I will content myself with only giving one example of this.

Amongst his other complaints he had that of not being able to swallow any liquid unless it was heated, nor then neither unless he did it drop by drop : but as besides this he had an insupportable head-ach, an excessive heat in the bowels, and a great many other disorders, the physicians ordered him a purge every other day for three months successively ; so that he was obliged to take all these medicines, and to do this he was forced to have them heated, and to swallow them only drop by drop, which was truly a torture to him, and very nauseously offensive to all who were about, yet he never once complained of it. The continuance of these remedies with others that they prescribed for him procured him some relief, but did not restore him to a perfect state of health ; so that the physicians thought that in order to his perfect recovery, he ought to leave off whatever required an application of the mind, and try to find out as much as possible all opportunities of diverting himself. My brother had some reluctance to comply with this advice, because he apprehended the danger of it : but at last

he yielded to it, believing he was obliged to do all in his power for the recovery of his health, and imagined that reasonable diversions could be of no bad consequence to him, and so he mixed himself with the world again. But though through the mercy of GOD he kept himself free from all vice, yet as GOD had called him to a much higher degree of perfection, he would not permit him to remain in this situation, but made use of my sister to perfect his design, as he had formerly made use of my brother when he was pleased to draw my sister off from all her engagements with the world.

She was then a Nun and led so religious a life that the whole convent was edified by it. In this her situation she was concerned to see that he, to whom she was indebted next to GOD, for that divine state of grace she was in, should be destitute of that grace himself; as my brother frequently went to see her, so she as frequently talked to him upon this subject, and at length she made use of such forcible arguments with such mild and attractive persuasion, that she prevailed upon him, as he had before prevailed upon her, to abandon the world entirely, so that he determined to relinquish all conversation with it,
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and to retrench so rigidly all the superfluities of life that he even greatly endangered his health by it; and this he did because he thought his own salvation preferable to all other considerations.

He was then thirty years of age and very infirm, and from that time entered into the same method of life that he continued in till his death.

To accomplish his design and break off all acquaintance and commerce with mankind he removed his quarters, and went to live for some time in the country, upon his return from whence he so sufficiently made it appear he had a mind to break off all society with the world that the world quitted him. He established his method of life in this retreat upon certain fundamental maxims which consisted in a renouncing of all pleasures and superfluities, and this he put in practice during the remainder of his life. To succeed in this resolution he began from that time to dispense with the offices of his servants as much as possible, and this he continued to do ever afterwards. He made his bed himself, brought his dinner out of the kitchen into his room, and carried the remainder back again thither, and in short made no other use of his

his domestics than to dress his victuals, go of errands, and do such other things as he could by no means do himself. His whole time was taken up in prayer and reading the holy scripture, in which he took an incredible pleasure. He said the Holy Scripture was not a science belonging to the genius but to the heart, and was only intelligible to those who had a rectitude of heart, and that all those who wanted this found nothing there but obscurity. With this disposition he read the Holy Scripture, rejecting all the lights that might proceed from his own genius, and he applied himself so attentively to this that he knew all the Holy Scripture by heart, so that no one could put a false quotation from it upon him; for if any body mentioned a word to that purpose, he would peremptorily affirm either that it was, or, that it was not in the Holy Scripture, and then would precisely shew the very place in question. He read all the comments with singular care; for the respect he had for that religion he had been brought up in from his youth was then changed into an affecting and ardent zeal for all the truths belonging to faith, as well for those to which the mind was obliged to submit, as for those where the practice of the world

world was concerned, in which all religion consists; and this zeal excited him to labour incessantly to destroy all that could be objected in opposition to those truths.

He had by nature such a gift of eloquence that it empowered him to express himself just as he pleased with most surprising facility, but he had added rules to it never thought of before which he made use of to so great an advantage that he was a perfect master of his stile, so that he not only said all he would chuse to say, but he said it too in whatever manner he chose, and his discourse never failed of having the effect he desired from it. This manner of writing so naturally easy, so plain and so nervous at the same time, was so peculiarly proper to him, that on the first appearance of the Provincial Letters they were easily discerned to be his, notwithstanding all the care he took to conceal it even from his intimate friends and relations.

About this time it pleased God to cure my daughter of a fistula lachrymalis which had encreased so fast upon her that the purulent matter not only issued out of her eye, but from her nose, and mouth too; and this fistula was of so bad a sort that the most
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able surgeons in Paris judged it to be incurable : yet she was cured in a moment by the touch of a holy thorn *, and this was so authentic a miracle that nobody ever disputed it, having been attested to be so by several celebrated physicians and by the ablest surgeons in France, as well as authorized by a solemn decision of the Church.

My brother was so sensibly affected by this divine favour that he regarded it as if, conferred upon himself, because it was done to a person who besides her proximity of blood was his spiritual daughter at her baptism. Very great was his consolation to see how God so evidently manifested himself at a time when faith appeared to be almost extinguished in the hearts of the generality of the world. This joy was so great that it penetrated him very lively; so that having his whole mind quite taken up with it, God inspired him with an infinite number of admirable thoughts concerning † miracles, which, giving him new lights into religion, redoubled the love and veneration he had always paid to it.

* This holy thorn is at Port-Royal, in St. JAMES's suburbs at Paris.

† See Mr. PASCHAL's thoughts.

It was on this occasion that he discovered the violent desire he had to labour how he might refute the principal false reasonings of the Atheists. He had very carefully studied them, and had employed his whole genius to find out all methods of convincing them. This was his only occupation. The last year of his labours was entirely employed in collecting different thoughts upon this subject. But God who had inspired him with this design, and all these thoughts, did not permit him to perfect them for reasons concealed from us.

In the mean time the separation from the world, which he so strictly observed, did not prevent him from often seeing some persons of distinguished capacities and high rank, who having thoughts of retiring themselves, asked him his opinion, and scrupulously followed it. Others, who laboured under any doubts in matters of faith, and who knew that he had great lights into what related to that subject, came to consult him upon it, and always returned satisfied from him, and this in such a manner, that all those of them who now live a very Christian life confess to this day that they owe to his advice, to his counsels, and to the light he gave them, all the good they now put in practice, The

The conversations in which he often found himself engaged, though they were all about charity, did not leave him however without some apprehension of danger in them: but as he could not in conscience refuse the assistance people asked him for, he had found out a remedy for it. He wore on these occasions an iron girdle full of sharp points, which he put on next his skin, and when any idle thought came into his head, or when he took any pleasure in the place he was in, or when any other thing of this kind happened, he would give himself blows with his elbow to make the prickings of his girdle more violently painful, and oblige himself by this means to call his duty to remembrance.

This practice appeared to him of such use that he kept to it till his death, even to those last days of his life when perpetual pains afflicted him. As he was not able to read or write he was under the necessity of being idle, and of only walking about. He was continually afraid that this want of employment would divert him from his views. We knew nothing of all this till after his death, when we had it from a person of very strict virtue, who placed great confidence in him, and to whom he was necessitated to discover it for reasons which related to herself. This

This rigour he thus used towards himself, was drawn from that great maxim of entirely renouncing all pleasure, upon which the whole regulation of his life was founded. From the very beginning of his retirement he never failed of scrupulously putting in practice this other rule too, that is, of obliging himself to renounce all superfluity : for he so strictly retrenched every thing that was useless, that by little and little he took away the hangings of his room because he thought them unnecessary, especially as no sort of decency obliged him to have them, since none but his own people came there, and he was always recommending to them that they ought to retrench, so that it was no surprize to them to see him live by the same rule which he recommended to others.

In this manner he passed five years of his life, from the age of thirty to thirty five, labouring without ceasing for God, his neighbour, and himself ; endeavouring to perfect himself more and more : and it might in some measure be said that this was all the time he properly lived, for the four years which God additionally granted him was but one continual state of languishing decay. It was not properly an illness newly fallen upon him,
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but rather a redoubling of the great disorders he was subject to from the time of his youth. But he was attacked with so violent a shock that at last he sunk under it ; and during all this time he was not able to set a moment about the great work he had undertaken for religion, nor to give any assistance to those who applied themselves to him for advice, either from his own mouth, or in writing ; for his sufferings were so severe that, however desirous he might be, it was impossible for him to gratify their requests.

This renewal of his distempers began by the tooth-ach which entirely prevented his sleeping. One night during this tedious sleepless disorder, some thoughts undesignedly came into his head concerning the ROULETTE, or CYCLOID ; a second thought followed the first, a third the second, till in short they succeeded one another in so numerous a train, that whether he would or no they discovered even to demonstration every thing relating to that piece of machinery, to his great surprize : but as he had a long time renounced all those branches of knowledge, he did not so much as concern himself to write them down. However having occasionally mentioned them to a person to whom he paid the

the greatest deference, out of regard, and through an acknowledgement for the marks of affection he honoured him with, this person, distinguished as well for his piety as for the other eminent qualities of his mind, and nobleness of birth, having hereupon formed a design which tended only to the glory of God, judged it proper that he should make the use he did of this discovery, and that afterwards he should commit it to the press.

It was only then that he wrote it down, and with an amazing precipitation within the space of a week; for at the same time whilst the printers were at work upon it, he supplied two of them at once with two different treatises, without his having any other copy but that which was made for the press; and this nobody knew any thing of till six months after the thing was discovered.

In the mean time his disorders continuing upon him without affording him a moment's intermission, reduced him, as I said before, to such a condition, that he was not able to set about any sort of work, or to see hardly any body. But though these disorders prevented his being serviceable either to the public, or to private persons, they were not without their use to him himself; and he
underwent

underwent them with so much tranquillity and so great patience that there is reason to think that God by these means was pleased to complete him in the manner he thought best, to appear before him : for during this long illness he never once departed from what he had in view, bearing always in his mind these two great maxims, a renunciation of all pleasure, and of all superfluity. He practised these maxims in the very height of his distemper, by keeping a perpetual watch over his senses, absolutely refusing them every thing agreeable to them. And when necessity constrained him to do any thing that might afford him some sort of satisfaction, he had a wonderful address in disengaging his mind from having a share of it. For example ; his continual diseases obliging him to feed upon delicacies, he took the utmost care not to relish what he eat, and we have observed, that whatever pains were taken to procure him any sort of food that might be agreeable to the taste and stomach, because he was subject to nauseous complaints, yet he never said either that this thing, or that is good : nay farther, when any rarity in season was set before him, if after his meal he was asked if he liked it, or if it was good or no, he would

would only say, you should have apprized me of it before, for I own to you, I took no manner of notice of it. If it happened that any body mentioned before him how much they admired the excellency of such or such a dish, he could not endure it, he called it sensuality, nay though it was even about any thing that was common enough to be had; because he said such people eat purely to flatter the taste, which was wrong.

That he might avoid failing in this particular, he never would suffer any sauce or ragoo to be made, nor would he even bear with any orange or verjuice, nor with any thing that created an appetite, though he naturally liked every thing of this sort. To keep himself within regular bounds, he had taken care, from the beginning of his retirement, for what he thought necessary for his stomach, and afterwards regulated how much he ought to eat, so that whatever appetite he found he never pass'd his bounds, and whatever distate he had to it, yet he forced himself to eat what he thought was fit; and when the reason was asked him why he laid such a constraint upon himself, he answered, it was requisite to satisfy the demands of the stomach, but not those

of the appetite. He not only mortified his senses by retrenching all they had a relish for, but by refusing nothing that he thought would be disgustful to them for the same reason, either in his food or his physic. He took such broths as sick people take for four years successively, without betraying the least distaste for them. He took every thing prescribed him for his health, without any uneasiness, though they were ever so difficult to be taken, and whenever I appeared quite astonished to find that he never shewed the least aversion to taking them, he bantered me, and told me he could not comprehend how any person could shew a dislike to a medicine, even after they were apprized that it was a disagreeable one, when they took it voluntarily, for that violence or surprize only ought to produce that effect. In this manner he made his own mortification his constant employment.

He had so great a love for poverty that he kept it always present in his thoughts, so that when he went about any undertaking, or, if any body wanted his advice, the first thought that came into his head was, to consider if any thing in that case could be done for the service of poverty.

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One of the things upon which he passed the strictest examination of himself, was, that predominant fancy to excel in every thing; as for example, to make use of nothing but what comes out of the hands of the best workmen, and so of the rest. Again he could not endure that people should study how to have every thing in readiness and convenient about them, and a thousand other things that are practised without any scruple, because nobody thinks there is any harm in them. But he was of a different opinion in this respect, telling us there was nothing so likely to exterminate the spirit of poverty as that nice attention to procure our conveniencies, and that decorum which inclines us to desire the best of every thing from the best maker of it. And he said in regard to artificers, that one should always chuse the poorest and the honestest, and not hunt after that sort of excellence which is never necessary, nor can ever be useful. Sometimes he would break out into this exclamation: O! that my heart was but as poor as my mind, how happy should I be then! for I am wonderfully persuaded that poverty contributes greatly to our salvation.

This ardent affection for poverty, induced him to love the poor with that great tenderness,

ness, that he never had the power to refuse giving alms, though he borrowed it from even what he necessarily had occasion for, as his substance was but small, and as he was obliged to a greater expence than his income could afford to support him under his infirmities. But whenever that was represented to him upon his bestowing any alms with liberality, it would put him out of humour, and he would say, that let us be as poor as we can we always have something left at our death. This put a stop to saying any thing more. He has sometimes been so behindhand, that he has been obliged to take up money from his having given all he had to the poor, and from his being unwilling at that time to importune his friends.

As soon as the affair about the coaches was set on foot, he told me he would make a demand of a thousand livres beforehand, on his own account, upon those farmers who were then treating about it, as they were of his acquaintance, if it was possible to come to any agreement with them, in order to send assistance to the poor people at Blois. As I told him that affair was not yet well enough settled, and that it was necessary to wait a year longer, he immediately returned

me this answer, that he did not apprehend any great inconveniency by this, because if they lost it, he would make it up to them out of his own substance, and that he was against staying till another year, because the necessity was too pressing to admit of any delay of the charity. As these people came to no settled agreement, he had it not in his power to accomplish his intention, which shewed us the truth of what he had so often mentioned to us; and clearly proved, that he desired no acquisition but what he could benefit the poor by; since no sooner did God give him hopes of success but he began to make his distributions beforehand, even before he was certain the project would succeed.

His charity towards the poor had always been remarkably extensive, but in the latter part of his life it was greatly increased, so that I could never give him so great a satisfaction as to make it the subject of entertaining him. He earnestly exhorted me for the space of four years together, to dedicate myself to the service of the poor, and to bring up my children in the same disposition. When I used to tell him that I was afraid it would take me off too much from the care of my family, he would say that it only wanted a

good will, and as there are different gradations in this virtue, it might be practised in such a manner as not to prejudice domestic concerns. He said it was the universal vocation of all Christians, and that there was no occasion for any particular sign to know whether one had a call or no to it, because it was an incontestible certainty, that it was what JESUS CHRIST would judge the world upon; and that if one well considered that the single omission of this virtue only, is sufficient to bring down damnation upon us, that very thought alone would be capable of engaging us to deprive ourselves of all we had, if we could but have a proper notion of faith. Again he told us that frequenting the poor is extremely advantageous, since by continually being acquainted with the miseries that oppress them, and with the want of their bare necessities, even when their diseases are in the most dangerous and deplorable state, was sufficient, at such a time, to make almost the hardest heart willingly deprive itself of all useless conveniences, and superfluous embellishments.

All this discourse was so urgently moving, that it carried us on sometimes so far as to propose schemes how all sorts of necessities might be relieved under certain well established

blished general regulations, but this method he did not approve of, saying, we were not called to assist in general, but to give our particular separate assistance, and that he believed the way most acceptable to God, was to serve the poor, though but poorly, that is to say, every one according to his ability, without crowding the mind with those lofty notions, that have too much the appearance of that sort of excellence, the too diligent enquiry after which, he blamed in every thing. Not that he found fault with the foundation of general hospitals, on the contrary he was extremely fond of it, as he sufficiently made appear by his last will, but he said such great undertakings were reserved for certain persons allotted by God for that purpose, and in some manner visibly guided by him for that end: but that it was not the general vocation of all the world, as daily and particular giving relief to the poor was.

This was a part of the instructions he gave us, to incline us to the practice of that virtue which possessed so much of his heart: this small sample may serve to let us see the extensive excellence of his charity. His purity was equal to his charity, and he had so great a regard for this virtue, that he was always

upon his guard to prevent either himself or others from breaking in upon it. It is incredible how nicely exact he was in this particular. I really stood in awe of him myself, for he would sometimes censure my discourse when I thought it quite innocent, and then afterwards shew me the failings in it, which I should never have discovered myself without his remarks. If accidentally I said I had seen a handsome woman, it made him angry, and he would tell me that such sort of discourse should never be held before servants or young people, because I did not know, what thoughts I might be the occasion of putting into their heads. Nor could he bear to see my children caress me, but told me I ought to disuse them to it, that it was a prejudice to them, and that one might give them tokens of tenderness a thousand other ways. These were the instructions he gave me on this head, and this shews how vigilant he was, for the preservation of purity both in himself and others.

An accident happened to him, about three months before he died, which afforded a very sensible proof of this virtue in him, and which, at the same time, shews the greatness of his charity. As he was one day returning from hearing mass, at the church
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of St. SULPICE, a very beautiful young girl about fifteen came up to him, to beg an alms of him: he was troubled to see her exposed to so evident a danger; he asked her who she was, and how she came to be thus obliged to beg charity: and having learnt, that she came out of the country, that her father was dead, and that her mother falling ill, that very day was carried to the HÔTEL DIEU, he thought that God had sent her to him, at the very instant she became necessitous; so he immediately conducted her to the seminary, where he placed her in the hands of a good priest, gave him some money, and entreated him to take care of her, and to place her in some way of life or service, where she might learn to regulate her conduct, in regard to her youth, and where her person might be in security. That he might lend the priest his assistance too, in taking care of her, he told him, he would send a woman next day, who should buy her some clothes, and whatever else was necessary, for fitting her out to go into the service of a mistress. Next day he sent a woman who, in concert with the priest, used so much diligence, that having clothed the girl, they got her a good place.

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The priest asked the woman the person's name who performed this charity; she answered him, she had no commission to tell him, but that she should come from time to time to visit him, in order to provide in concert with him, what the girl might have occasion for. He entreated her, to get a permission to tell him the person's name: I will promise you, says he, I will never mention it, as long as he lives, but if by God's permission he dies before me, it would afford me some consolation to publish this action, for I look upon it to be so fine a one, that I cannot suffer it to be buried in oblivion. Thus by this single accident, the good priest was enabled to judge, how extensively his charity and love of purity reached.

He shewed an extraordinary tenderness for us, but not such an affection as to be entirely attached to us. Of this he gave a sensible proof at my sister's death, which happened ten months before his own. When he received the news of it, he said no more than, may God give us grace to die as well! From that time forwards, he kept himself in a wonderful submission to the decrees of God's providence, without ever making any other reflection, but upon the singular fa-

favours God had bestowed upon my sister, during her life, and upon circumstances at the time of her death, which made him perpetually say, "blessed are the dead, who die in the LORD." When he saw me in continual affliction for this loss, which so greatly affected me, he grew angry, and told me I did ill, and that I ought not to have such a way of thinking, on the death of the just; that on the contrary, I ought rather to give praises to God, for his having so amply recompensed such trifling services, as my sister had rendered him. Thus he made it appear, that he had no attachment to those he loved, for had he been capable of having one, it would indisputably have been to my sister; since she was undeniably the person in the world he loved most. But he carried it still farther, for not only he had no attachment to any body, but he was absolutely against any body's having one to him. I do not mean any criminal or dangerous attachments, for that would be too gross an error to be supposed, as the whole world is convinced of the contrary; but I speak in relation to those friendships, which are of the most innocent nature, and this was one of the things, over which he kept a most regular

lar watch, that he might never give any occasion for it himself, and that he might prevent it in others: as I did not know this, I was quite surpris'd at the checks he would sometimes give me, and I told my sister of it; complaining to her, that my brother had no affection for me, and that it looked as if I made him uneasy, even at the very time I was the most affectionately employing myself to do him services in his sickness. But my sister told me I was deceived, for she knew to the contrary, that he had as great affection for me, as I myself could wish. By this means, my sister removed my apprehensions, and it was not long before I saw some proofs of what she said: for on the first occasion that presented it self to make me want some assistance from my brother, he embraced that opportunity, with so much assiduity and such tokens of affection, that I had no longer reason to doubt his having a great love for me; so that I imputed the cold reception he gave to my earnest attention how to divert him, to the chagrining circumstances of his distemper. This riddle was never interpreted to me, till just the very day of his death, when one of the most remarkable persons for his great genius and piety, with whom my brother had long

long conferred about the practice of virtue, told me, he had given him this instruction amongst others, that he ought never to suffer any body whatsoever to love him with any particular attachment: that it was a fault, we do not enough examine ourselves about, because we do not perceive the enormity of it, nor consider, that by cherishing and enduring these attachments, the heart was too much taken up with them, which ought to be entirely devoted to God alone: that it was thieving from him, that thing he set the greatest value upon in this world.

We afterwards perceived, that this principle had entered very deep into his heart, for to the end he might always have it presented to his thoughts, he had set it down in his own hand-writing, on a little piece of paper by it self, where were these words.

“ It is unjust to make any attachment,
 “ though one makes it spontaneously and
 “ with pleasure. I should deceive those in
 “ whom I should give rise to such a desire,
 “ for I am no ultimate end of any body, nor
 “ have I what can satisfy that desire. Am
 “ I not bordering upon death? If so, the ob-
 “ ject of their attachment will die too. As
 “ I should be blameable to make people be-
 “ lieve

“ lieve a falsehood, though I contrived it ever
 “ so delicately, to persuade them they might
 “ with pleasure believe it, and in doing so they
 “ gave me a pleasure : just so am I blame-
 “ able if I make my self to be beloved; and
 “ if I draw people into an attachment to me,
 “ I ought to warn those who would be rea-
 “ dy to assent to this lie, that they ought
 “ to give no credit to it, whatever advan-
 “ tage might accrue to me, from their believ-
 “ ing it; and it is my duty to warn them too,
 “ that they ought not to be attached to me
 “ at all: for it is their duty, to employ their
 “ lives, and their whole care, to please and
 “ after God.”

By this means, one may see how he was
 his own instructor, and how he put his in-
 structions into practice, so surprizingly as to
 deceive even me. By these marks which we
 have of what were his designs, which
 came to our knowledge meerly by accident,
 one may partly discern the lights God gave
 him, for his arriving at the perfection of the
 Christian life.

He was so very zealous for the glory of
 God, that he could not suffer the least viola-
 tion of it. This made him so very warm in
 the King's service at the time of the trouble-
 som commotions at Paris, that he stood up in

opposition to every body, and ever afterwards, called all the reasons that were brought in excuse for that rebellion, only so many pretences for it. He said that in a state established as a republic, like that of Venice, it was doing exceedingly ill to contribute to place a King there, and to oppress that liberty which God had given to the people of it : but that in a state where the regal power was established, there was no violating the respect due to it, without committing a sort of sacrilege, since that power is not only the image of God, but a participation too of his very power, which cannot be opposed without visibly resisting the ordinance of God ; and that one could not sufficiently exaggerate so enormous a fault, besides it's being always accompanied with a civil war, which is the greatest sin that can be committed against our neighbour. So great was his sincerity in observing this maxim, that rather than break into it, he refused very considerable advantages offered him at that time. He usually said that he had as strong an aversion to that sin as he had to assassination, or robbery on the high-way ; and in short, that nothing could be more contrary to the disposition of his nature, or occasion in him a slighter temptation.

These

These were his sentiments in favour of the King's service, and he was irreconcilable to all who opposed it: and what made it visible that that irreconciliation was not the effect of either his temper or attachment to his own sentiments, is, that he was mild to admiration towards those who offended him only in particular. Thus he never made any difference between those and other people, and so entirely forgot what related only to his own person, that it was difficult to make him remember when he was injured, excepting you told him the particular circumstances. As he sometimes found people wonder at this, he would say, do not be at all surprized at it, it is not the effect of virtue, but really forgetfulness, I remember nothing of it. However this certainly demonstrates, that offences which regarded only himself, made no great impression upon him, since he so easily forgot them; he, who had so excellent a memory, that he often said he never forgot the least thing he had a mind to retain.

This amiable disposition he accustomed himself to, and made use of to the last, even under very disobliging circumstances, for being sensibly offended, a little before he died, in a point that nearly affected him, by a person

son who owed him great obligations, but had at the same time done him a piece of service, he made his acknowledgments with such a train of compliments, and so many civilities that he carried them to an excess. However it was not through want of memory, because both cases happened at the same time, but it was really because he never resented any offence that regarded only himself.

All these dispositions of which I have given you a detail are better contracted in a narrow compass by the picture he has given of himself written with his own hand upon a small piece of paper as follows.

“ I love poverty because JESUS CHRIST
 “ loved it. I love wealth because it admi-
 “ nisters the means of assisting the distressed.
 “ I keep fidelity to the whole world. I re-
 “ turn no evil to those who do any to me,
 “ but I wish their condition was like mine,
 “ in which one neither receives good or bad
 “ from the most part of mankind. I en-
 “ deavour to be always undisguised, sincere,
 “ and faithful to all men. I have a ten-
 “ derness of heart for those with whom
 “ God has in a more particular manner unit-
 “ ed me: and whether I am only by my-
 “ self, or in the presence of the world,
 VOL. I. d “ I have

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“ I have God in view in all my actions, to
“ whom it belongs to judge them, and to
“ whom I have entirely consecrated them.
“ all. These are my sentiments, and I bless
“ my Redeemer every day of my life for hav-
“ ing engrafted them in me, and who from
“ one who was a man full of weakness, mi-
“ sery, concupiscence, pride and ambition,
“ has made me a man exempt from all these
“ evils, by the power of his grace, to which
“ only it is owing, having nothing as to my-
“ self but misery and horror.”

This was the light he drew himself in,
that, having always before his eyes the path
in which God was conducting him, he might
never stray from it. The extraordinary lights
added to the greatness of his mind obstructed
not that wonderful simplicity which appeared
in him, throughout the whole course of his
life, and which made him so punctual in e-
very thing he did, wherever religion was
concerned. He had a sensible affection for
the whole divine office, but above all, for
that part of it, entitled, *THE PETITES-
NEURES*, (a manual of devotion) because
they are composed from the 118th Psalm, in
which he discovered so many excellencies
that he took extraordinary delight in repeating
it.

it. When he discoursed with his friends about the beauty of that Psalm he would be in such transports, that he seemed to be in an extasy. This meditation made him so sensibly touched with every thing where the honour of GOD was concerned, that he left nothing neglected that could contribute to it. When they sent * billets every month, as in many places they do, he repeated them with surprising respect, and recited every day the sentence in them. During the four last years of his life, as he could not employ himself about any work, his principal diversion was to go about visiting the churches where relics were exposed, or where they celebrated any solemnity; and he had a church almanack for that very purpose, to instruct him at what places any particular devotions were to be performed. This he did with so much devotion and simplicity, that those who saw him thus employed were surprized at it. This occasioned that fine observation of a very virtuous person, and of an enlightened understanding; *viz.* " That the grace of GOD discovers it-

* They who retired to solitude at Port-Royal used to send notes to one another once a month, which they called billets, and at the end of these billets they commonly inserted some sentence either taken from the Holy Scripture, or the Fathers.

“ self in a great genius by little things, and
 “ in a common genius by great ones.”

This remarkable simplicity shewed itself, when the subject of discourse turned upon GOD, or on himself; so that the day before he died, an ecclesiastic of deep knowledge and great virtue coming to visit him, as he himself had desired, and staying an hour with him, was so edified by his conversation, that he said to me, “ go and comfort yourself: if
 “ GOD calls him, you have great reason to
 “ return him thanks, for the grace he has
 “ given him. I always much admired his
 “ great parts, but I never remarked the great
 “ simplicity I have just now been witness of;
 “ this is a matchless instance in such a genius
 “ as he is: I could wish with all my heart
 “ to be in his place.” The curate of St. STEPHEN’s church, who was with him in all his illness, was a witness of the same behaviour, and often used to say; this is indeed a child, he is humble and submissive as a babe. It was owing to this simplicity, that full liberty was granted to tell him of his failings, and he complied with the advices you gave him without any resistance. The extraordinary vivacity of his temper made him sometimes so impatient, that it
 was

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was difficult to please him ; but when you took notice of it to him, or when he observed that his impatience vexed any one, he made amends for it by such a courteous behaviour, and so many good offices, that he never lost any body's friendship. I endeavour to be as concise as I can, for otherwise I should have many particulars to mention, upon every one of the heads I have taken notice of : but as I have no design to enlarge my relation, I now come to his last illness. This began by his being seized with a strange loathing of all nourishment, two months before his death. His physician advised him to abstain from all solids, and to purge. Whilst he was in this condition he performed a very remarkable charitable action. He had in his own house with him, a good honest man, with his wife and all his family, had given them a room in his house and furnished them with firing. All this he did out of charity, for he drew no other use from this, excepting that of not being quite left alone in his house. This good man had a son, taken at that time ill of the small-pox; my brother wanting my assistance was afraid I should be under some apprehensions about going to his house on account of my chil-

children. This obliged him to think how they might be parted. But as he was afraid there would be danger in moving the sick person out of his house in that condition, he chose rather to go out of his own house, though he was so very ill himself. There is less danger, says he for me, in my changing my habitation, and therefore it is necessary that I should leave it. Thus he quitted his house the 29th of June, to come to us, and went into it no more; for three days afterwards a violent cholic began to seize him, which entirely deprived him of sleep. But as he possessed a great courage and strength of mind, he underwent these torturing pains with a surprizing patience. He got up for all this every day, and would help himself to his medicines, without suffering the least thing to be done for him. The physicians who had the care of him, seeing he was in great pain, but finding his pulse very good, without any drought or appearance of a fever, assured us there was no danger, making use of these very words, "There is not the least shadow of danger." Notwithstanding all they said, finding himself enfeebled by the continuance of his pains, and tedious want of sleep; after the fourth day of his
com-

complaint of the cholic, and even before he kept to his bed, he sent for the curate and confessed himself. This made some noise amongst his friends, and obliged some of them, alarmed with terrible apprehensions for him, to come and visit him. Even his physicians could not conceal their surprise, saying it was an instance of such an apprehension of danger as they did not expect from him.

My brother, seeing the concern they were in, was out of humour at it, I intended, said he, to have received the communion, but since I see people so surprized at my confession, I should be afraid my communicating would encrease their alarm: It is therefore better that I should defer it, and the curate being of the same opinion, he did not communicate. His illness still continued, and as the curate came to pay him a visit from time to time, he embraced all those opportunities of confessing himself, but said nothing of it, lest people should be frightened, because the physicians always affirmed, that his illness was not dangerous; and indeed his pains diminished so much, that he sometimes got up and walked about his room. However his pains never intirely left him, but sometimes even

returned as bad as before, and he fell away considerably. Though this did not startle the physicians, yet whatever they could say, he always said himself he was in danger, and never failed confessing himself every time the curate came to see him. At this juncture of time he made his will, in which the poor were not forgotten, and he had a violent struggle with himself not to leave them more; for he told me that had Mr. PERRIN been at Paris, and consented to it, he would have disposed of all he had in favour of the poor. In short his whole heart and mind were pre-occupied in their behalf, and he has often said to me, How comes it that I have never done any thing for the poor, though I have had so great an affection for them? It is, said I, because your fortune was never considerable enough for you to give them any great assistance. To this he answered: Since I had not wealth enough to let them partake with me, I ought to have bestowed my time and my pains upon them, and it is in this that I have been wanting. If the physicians speak truth, and God permits me to recover from this illness, I am determined to have no other occupation or employment, except what will be for the service of the poor, during the remainder

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remainder of my life. These were the sentiments he was in when God took him away.

With this fervent charity, during his illness, he united such an admirable patience that he edified and surprized every body about him, and to those who discovered any uneasiness at seeing the condition he was in, he said, that as to himself he was under no uneasiness at all, but was rather afraid of his recovery; and when he was asked what reason he could have for that, why because, said he, I know the dangers attending health, and the advantages of sickness. Nay further, in his most excruciating pains, when he observed any one in affliction to see him suffer them, he would say, "Do not be so concerned for me, sickness is the natural state of a Christian, because by it we are what we ought always to be, in a state of suffering evils, deprived of all the benefits and pleasures of the senses, exempt from all those passions which work upon us as long as we live, free from ambition, avarice, and in a continual expectation of death. Should not Christians pass life in this way then? And is it not a great happiness to be by necessity in that state one ought to be in, and to have nothing else to do

" but

“but humbly and peaceably to submit to it?

“For this reason, all I ask, is to beseech

“God to grant me this favour.”

Behold here in what a disposition he underwent all his afflictions.

He was extremely desirous of receiving the communion, but the physicians opposed it, and said he could not do it fasting except it was at night, which he did not care to do without evident necessity; for to communicate in the sense of a *VIA TICUM* one ought to be in danger of approaching death: which not being his case they could not give him that counsel. This opposition vexed him, but he was obliged to yield to it. His cholic still continuing, they ordered him proper waters to drink, which brought him great ease. But on the sixth of August he felt a great giddiness and pain in his head. Though the physicians were not alarmed at this, as they assured him it was only occasioned by the vapours from the waters, yet for all that he confessed himself, and pressed them with incredible earnestness to let him receive the communion, and that in the name of God they would find out some method to remove those inconveniences that had hitherto been objected to it; and he urged this so strongly, that

that a person present reproached him for his uneasiness, and told him he ought to submit to the sentiments of his friends, that he was better, that he had hardly any remainder of the cholic, and that being only disturbed by the vapour of the water, it was not proper for him to send for the Holy Sacrament; but that he had better defer it 'till he could receive it at church. To this he answered, Nobody is sensible how I am, and as people do not feel it they will find themselves in a mistake about my illness: There is something more extraordinary than usual in this pain of my head. However as he saw the opposition so great against granting his request, he did not venture to talk any more on the subject, but he said, " Since I must not be allowed
 " this favour, I would willingly supply it's
 " place by some good action, and since I have
 " it not in my power to communicate with
 " the head, I am desirous of communicating
 " with the members, and for that reason I
 " am desirous of having some poor sick per-
 " son brought in hither, who may have the
 " same service done to him that is done to
 " me, let him have a nurse on purpose for
 " him, and in short let there be no differ-
 " ence made between him and me. So I
 " shall

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“ shall have the consolation of knowing that
“ a poor creature is as well taken care of as
“ I am, in that confusion I feel to see myself
“ so plentifully provided with every thing.
“ For when I reflect that whilst I have every
“ thing in such an abundance, there is an
“ infinite number of poor people worse than
“ I am, who want even necessaries, it is so
“ great a grief to me that I cannot support
“ myself under it, and therefore I beg of
“ you to enquire of the curate for some sick
“ person who may answer my intention.”

I dispatched a message immediately to the curate, who sent me word that he knew of no sick person fit to be removed, but that as soon as my brother was well, he would afford him the means of exercising his charity, by giving him an old man to take care of for the rest of his life; for the curate had not the least doubt then of my brother's recovery.

When he saw he could not have any of the poor in the same house with him, he intreated me to do him the favour to get him carried to the hospital of incurables, because he had a great desire to die in the company of the poor. I told him, the physicians thought it improper to have him conveyed any where in his present condition. This gave him great uneasiness,

uneasiness, and he made me promise that if he had but a little respite from his complaints, I would grant him that satisfaction.

In the mean time the pain in his head increasing, he suffered it, as he did all other ills, without the least complaint. Once on the seventeenth of August, and in the greatest violence of his pain, he desired I would get a consultation of physicians, but at the same time raising scruples about it, he said to me, I am afraid I am too solicitous in my request. However I procured what he desired, and the physicians ordered him to drink some whey, constantly assuring him that he was in no danger, and that it was only a megrim mixed with the vapour proceeding from the waters; yet whatever they could say gained no credit with him, and he desired he might have some ecclesiastic to pass the night with him, and indeed I myself found him so very ill, that without saying any thing, I ordered in wax candles, and all that was requisite for his receiving the communion the next morning.

These were not unnecessary preparations, but were useful sooner than we imagined, for about midnight he was seized with so violent a convulsive fit, that when it was over

we

we thought he was dead, and we were all of us extremely concerned to see him die without the administration of the Sacrament, after his having so often and so earnestly requested it. But G o d, to recompense so just and earnest a desire, miraculously suspended his convulsion and restored him to as sound a judgment as he had when in perfect health, so that the curate entering his room with the Holy Sacrament, cried out to him, behold he is here whom you have so greatly longed for. These words roused him quite, and as the curate approached him to administer the Communion, he summoned all his strength and raised himself half up in his bed to receive it with the greater respect, and the curate having questioned him, according to custom, upon the principal mysteries of the faith, he answered distinctly, yes Sir, I believe all this with my whole heart. He then received the holy viaticum and the extreme unction, being so tenderly affected at it that he let fall some tears. He made all his responses, returned the curate his thanks, and when he gave him the benediction with the Holy Sacrament he said, may G o d never forsake me; which were almost his last words, for in a moment after he had finished
his

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his thanksgiving the convulsion fits returned upon him, which never after left him, or gave his mind the least free interval, but continued on him till his death, which happened four and twenty hours afterwards, on the nineteenth of August, 1662, at one o'clock in the morning, when he was thirty nine years and two months old.



L E T.

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LETTER I.

Written to a Friend in the Country:

On the disputes of the **SORBONNE**, with the invention of the term **NEXT POWER**, which the **MOLINIST** made use of to draw a censure upon Mr. **ARNAULD**.

S I R,

YOU and I have been under a very great mistake: I was not undeceived till yesterday. I thought till then, that the disputes of the **SORBONNE** had been of importance and of the last consequence to religion. So many meetings of a company so famous as the Faculty of Divinity at Paris, and when so many extraordinary things have passed even beyond example, have made the world conceive such an exalted idea of it, that one cannot believe but that there must be some extraordinary reason for it. However, you will be very much surpris'd, Sir, when you shall learn by this letter, in what all this great bustle ends.

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And

And this is what I shall tell you in a very few words, having made myself a perfect master of the case.

Two questions are examined : one of fact the other of right.

That of fact is to know whether Mr. ARNAULD be guilty of rashness for having said in his second letter, " that he has diligently read the book of JANSENIUS, but " has not found therein the propositions " that were condemned by the late Pope * ; " nevertheless he declares, " that as he condemns those propositions wherever he finds " them, he condemns them in JANSENIUS, " if they be there."

Now the question is to know, if he, Mr. ARNAULD, be guilty of rashness by hinting his doubts whether those propositions be in JANSENIUS or no, after the Bishops have declared that they are.

This affair was proposed in the SORBONNE. Seventy one doctors undertake Mr. ARNAULD's defence, and maintain that he could make no other answer, to so many writings that so pressingly required his opinion whether those propositions were in the book, than this, viz. " That he had not seen them

* Innocent the Xth.

" there."

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“there.” But nevertheless, he condemned them, if they were there.

Nay some of them went farther ; and declared, that though, after all the diligent search they had made, they could never find them there, yet they had found some that were quite the reverse.

They afterwards proceeded to demand very earnestly, that if any doctor had seen them there, he would be so good as to show them ; that this was a thing so very easy, that it could not be refused, because it would be a certain way to bring them all over, even Mr. ARNAULD himself. But that has been always refused. You now, Sir, understand the proceedings on one side.

On the other side, there were fourscore secular doctors, and about forty Mendicant friars, that condemned Mr. ARNAULD's proposition, without so much as examining whether what he said was true or false ; affirming at the same time, that the question did not regard the truth but the rashness only of his proposition.

Besides these, there were fifteen, who were not for the censure, and they are called the indifferent. Thus ended the question relating to the matter of fact, about which I

must own I give myself very little trouble ; for whether Mr. ARNAULD be rash, or not, is a case that does not touch my conscience at all. And had I the curiosity to know if these propositions are in JANSENIUS; his book is neither so scarce, nor so large, but that I can read it entirely over, and satisfy myself without consulting the Sorbonne.

But, if I was not afraid of incurring the censure of being rash myself, I believe I should follow the opinion of almost every one I see, who believing till now the common report that these propositions were in JANSENIUS, begin at present to think otherwise, upon that odd refusal that has been made to point them out ; I have not yet met with any one soul that could ever say that he had seen them. So that I fear this [same] censure will do more harm than good, and make such an impression, on those that shall be acquainted with the truth of the story, as will utterly destroy what it intended to prove. For to tell you the truth, the world is now a-days so distrustful, that they will believe nothing but what they see. But as I said before, this point is but of little importance, since faith is no way concerned.

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The question of right, indeed, seems to be much more considerable, because in that, faith is concerned : for which reason I have taken particular care to inform myself about it. But you will be very well pleased to find, Sir, that this question too is as trifling as the first.

The business was to examine what Mr. ARNAULD has said in the same letter : “ that grace, without which one can do “ nothing, was wanting to St. PETER in “ his fall.” Upon which, you, Sir, and I thought that the grand principles of grace would have been examined, that we might have known whether grace was or was not given to all men, or if it was efficacious or not. But how much were we mistaken ! would you believe it, Sir, I am become a most acute divine, in a very little time, of which you shall soon see the proofs.

To know the real truth of the matter, I made a visit to my neighbour Mr. N. doctor of the college of Navarre, who is (as you very well know) one of the most bitter zealots against the Jansenists : and as my curiosity made me almost as warm as himself, I asked him if the assembly would not make a formal decision “ that grace is given to

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“all men,” that the world might have no more doubts on that head. Sir, said he with some warmth, and in a surly tone, that’s not the point. He owned at the same time, that there were several of his party who held, that “grace was not given to all men.” That the examiners themselves had declared in a full Sorbonne, that this opinion was problematical, and that he himself thought so too, which he confirmed to me by a celebrated passage in St. AUGUSTIN, “we know “that grace is not given to all men.”

I begged his pardon, for mistaking his meaning, and desired him to tell me, if the assembly would not at least condemn that other opinion of the Jansenists, which makes such a noise in the world, *viz.* “that “grace is efficacious, and that it determines “the will [irresistibly] to do good.” But I was as unlucky in my second question as I was in my first. Sir, said he, you know nothing at all of the matter. There is no heresy in that proposition: It is an orthodox tenet, all St. THOMAS’s disciples are of the same opinion, and I myself maintained it in my publick disputations in the Sorbonne,

I was

I was afraid to propose any farther doubts; but, at the same time, I knew not where the difficulty lay; yet to inform myself more fully, I desired him to let me know, in what the heresy of Mr. ARNAULD's proposition consisted. It is, said he, in that Mr. ARNAULD does not allow that the just have the power to fulfil God's commands, in the manner that we understand it.

After this information I left him, and not a little proud, that I should discover where the difficulty lay, I went immediately to find out Mr. N. who is recovering his health every day, and had strength enough to go with me to his brother in law, who is as professed a Jansenist as any one in the world, but withal a very honest, worthy, good man. In order to be the better received, I pretended to be of his party, and said, is it possible that the Sorbonne should bring into the Church such an error as this, "that all the just have always the power to fulfil God's commandments?" What do you mean, Sir, said he, by talking in this manner, will you call such a catholic doctrine as that, an error? nothing but a Lutheran or a Calvinist ever denied it. What, said I, are not the Jansenists of that opinion? No, Sir,

said he, we condemn it as heretical and impious. Surprised at this reply, I found I had over-acted the Jansenist now, as I had done the Molinist before. But as I was not quite satisfied with his answer, I begged of him to tell me truly and ingenuously, if he believed "that the just had always a true ability to observe the divine precepts." My gentleman grew a little warm upon this, and (with an holy zeal) told me, that he would not disguise his sentiments for any consideration in the world; that it was his belief, and that he and all his friends would maintain it to the last moment of their lives, as being the pure doctrine of St. THOMAS, and St. AUGUSTIN their master.

He spoke this so seriously, that I had no more room to doubt of it. Upon this I returned to my first doctor, and told him with a great deal of satisfaction, that I was very sure, that peace would soon be made in the Sorbonne, that the Jansenists to a man acknowledge that the just have power to fulfil the commands, that I would pawn my life upon it, and that I would make them all sign it with their blood. Softly, Sir, said he, not so fast; a man must be an excellent divine to clear up so delicate a point.

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The difference between us is so subtil and nice, that we can hardly tell where it is ourselves: and consequently too difficult for you to comprehend; so rest contented with knowing that the Jansenists will tell you that the just have all the power to fulfil the divine precepts, which is not the thing we dispute; but they will never tell you, that this power is the NEXT POWER, which is the point in debate.

This word was quite new to me, and indeed unintelligible. I thought I had understood the matter tolerably well before, but this term threw a mist over the whole affair; and in my opinion was invented for nothing else but to perplex. I desired therefore that he would explain it, but he seemed to make a mystery of it, and without any farther satisfaction, sent me back to the Jansenists; to enquire if they allowed that the power of the just, was a NEXT POWER?

I committed this term to my memory; I say memory, because my understanding had nothing to do with it. But lest I should forget it, I ran away immediately to my Jansenist, and immediately after the first compliments, pray Sir, said I, do you allow of a NEXT POWER? He fell a laughing, and

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and very calmly replied, do you, Sir, first tell me in what sense you understand it, and then I will tell you, what I think of it. But as my learning did not go so far, I found myself unable to give him any answer; but however not to make my visit entirely useless, said I, (at random) I understand it in the sense that the Molinists do. Pray which of the Molinists, said he, very calmly? Why all of them, said I, as they all make but one and the same body, and all act by one and the same spirit.

Ah! said he, you know very little of the matter. They agree so little in the same sentiments, that you will find them quite opposite to each other. 'Tis true, they all agree to ruin Mr. ARNAULD, and therefore have thought proper that all of them should make use of, and pronounce with their lips the word NEXT, though they understand it differently; that so by this unity of language, and outward conformity, they may make a considerable body, and compose a more numerous party, to crush him with less opposition, and greater assurance.

This answer really astonished me! but yet, without making any ill impression upon me about the wicked designs of the Mol-

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nists, which I would not credit upon any man's single testimony. Wherefore in an affair, wherein I was so little concerned, my business was only to know, what meaning they give to that mysterious word NEXT. I will explain it with all my heart, quoth he, but you will see such gross clashing, and contradiction, that you will hardly believe me: you will suspect my veracity. You will be better satisfied to hear it explained by themselves; if you want a direction I will give you one; you have nothing to do but to make a separate visit to one Mr. LE MOINE, and one to father NICOLAI. I neither know the one nor the other, said I. See then, replied he, if you do not know some others that I will name to you, who follow Mr. LE MOINE's opinion.—I happened by good luck to know some of them. Then, said he, do you know any of those Dominicans that are called the new Thomists, who all follow the opinion of father NICOLAI? I chanced to know some of them too; and being resolved to follow his advice, and clear up the affair, I went directly to one of Mr. LE MOINE's disciples.

I begged the favour of him to tell me what it was to have the NEXT POWER to do any thing? That is very easy, said he, it is
to

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to have all that is necessary towards it, in such a manner that nothing be wanting [to complete the action.] So then, said I, to have the NEXT POWER to pass a river is to have a boat, waterman, oars, &c. so that nothing be wanting ; very right, quoth he. And to have the NEXT POWER to see, is to have good eyes and good light. For according to you, though a man should have ever so good eyes, and yet be in the dark, he would not have the NEXT POWER to see, because light would be wanting, without which one cannot see at all. You reason very logically, said he ; why then, said I, consequently when you say that all the just, at all times have the NEXT POWER to obey the commandments ; you mean that they always have all that grace which is necessary to such obedience, in such a manner that nothing is wanting on God's part. Hold, said he, the just have every thing that is necessary to keep the commandments, or at least to request it of God. Said I, I understand you very well ; they [the just] have all that is necessary to implore God's divine assistance by prayer, but want no fresh grace to enable them to pray. You understand me, Sir, said he. But is it not requisite to have an efficacious

efficacious grace, to excite us to make our prayers to God? No, said he, and Mr. LE MOINE will tell you the same.

Not to lose time, I went to the Jacobins, and enquired for those that I was sure were your new Thomists. I prayed them to tell me what they meant by NEXT POWER? Is it not that, said I, to which nothing is wanting to make it act? No, replied they. But pray father, said I, do you call that power which is deficient, NEXT? And will you say for example, that a man in the night, without any sort of light, has the NEXT POWER to see? Ay marry has he if he be not blind, and you will believe us. With all my heart, said I, but Mr. LE MOINE understands it quite otherwise. That is very true, said they, but we understand it in the manner we have told you. Just as you please for that, said I, for I will never dispute about terms, if I am but informed in what sense they are to be understood. By your definition I find, that when you say the just have always the NEXT POWER to pray to God, you mean that they want some other assistance to pray, without which, they would not pray at all. O! said the father, embracing me, prodigious well! prodigious well indeed! for they

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Very true, quoth the Jacobin, I beg your pardon, Sir ; this let me thoroughly into the secret mystery of their design ; and rising up to take my leave, said I, fathers, indeed and indeed, I am very much afraid that all this is but mere quibble ; and let all your assemblies and meetings end as they will, I will venture to prophesy, that though you may make the censure, you will never make peace. For when it shall be agreed between you to pronounce the syllable NEXT, who does not see with half an eye, that (as it has not been explained) both parties will boast the triumph. The Dominicans will say that the word is understood in their sense, and Mr. LE MOINE in his ; and so there will be more bustle to explain the word than there will be to introduce it. For after all, there would be no great risque to receive it without any meaning, since, all the mischief it can do must be by it's meaning. But it would be shameful, and unworthy of the Sorbonne, and Faculty of Divinity to make use of captious and equivocal terms, without explaining them. Now good fathers, I conjure you to tell me, (it is the last question I shall trouble you with) what must I believe, to be a [true] catholic? you must (and all of them spoke together)

say, that all the just have the NEXT POWER, excluding all sense and meaning whatever. *Abstrabendo à sensu Thomistarum, et à sensu aliorum theologorum.*

That is, said I, (and I was then just going away) I must pronounce that word with my lips, for fear of being called a Heretic. For, is it a scripture word? No, said they. Have the Fathers, the Councils, or Popes made use of it? No. Do you find it in St. THOMAS? No. What occasion is there then to speak the word at all, since it has no authority, nor any meaning of it's own to support it? Sir, said they, you are very obstinate, but you shall speak it, or you will be an Heretic; ay and Mr. ARNAULD too, for we have the majority; and if need be, we will oblige as many of the Cordeliers to join us as shall carry the point.

I thought this last reason so very good, that I made my bow, and left them, to go home to send you this account, by which you see, that neither party has approved, condemned, or so much as examined the points following, viz. 1. " That grace is not given to all men. 2. That all the just have power to keep God's commandments. 3. " That nevertheless they stand in need of an

Vol. I. C " efficacious

“ efficacious grace to determine their will to
 “ keep them, and even to pray. 4. That
 “ this efficacious grace is not always given
 “ to all the just, and that this grace depends
 “ upon the pure mercy of God.” So that
 there is nothing but poor NEXT without
 sense or meaning that seems to be in danger.

Happy the people that never heard of it!
 thrice happy they who lived before NEXT
 existed. In short, we are undone, if the
 gentlemen of the academy do not, by their
 plenitude of power, banish out of the Sor-
 bonne that barbarous word, which has oc-
 casioned so many divisions. Unless they do,
 the censure appears to me to be unavoi-
 dable, yet I do not see that it can be attended
 with any other mischief, than bringing the
 Sorbonne into contempt for it's way of
 proceeding, which will take away that au-
 thority it ought to have on other occasions.

I leave you, Sir, at liberty, either to be
 for, or against the word NEXT, for I esteem
 you too much to trouble you under so fri-
 volous a pretext. Should this account prove
 any ways agreeable, I will be sure to ac-
 quaint you with every thing that passes.

Paris, Jan. 23, 1656.

I am, Sir, &c.

L E T-

LETTER II.

Paris, Jan. 29. 1656.

S I R,

AS I was sealing the last letter I wrote to you, our old friend Mr. N. made me a visit : It was the most lucky thing in the world for my curiosity ; because he is extremely well acquainted with the present debates, and knows the secret of the Jesuits as well as they do themselves ; for he is constantly with them, and intimate with the chief amongst them. After we had talked over the subject of his visit, I begged the favour of him to tell me as briefly as possible what were the points in debate between the two parties. He satisfied me immediately, and told me there were two principal points. The first touching the NEXT POWER ; the second touching SUFFICIENT GRACE. I explained the first, Sir, in my last letter, and shall speak to the second in this.

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He told me then in short, that the difference about SUFFICIENT GRACE is this ; The Jesuits maintain, that there is a general grace given to all men, but subjected in such a manner to free-will, that this general grace is rendered effective or ineffective, as the will pleases, without asking any further assistance from God. And that this general grace wants nothing in itself to make its operations effectual. For that reason they call it SELF-SUFFICIENT. On the other hand the Jansenists affirm, that there is no grace actually SELF-SUFFICIENT, unless it be EFFICACIOUS too ; that is, that all those graces that do not determine the will to act effectively, are insufficient for action. For say they, no one can act without EFFICACIOUS GRACE : and in this consists their difference.

After this I desired our old friend to tell me something of the doctrine of the new Thomists. That is the most absurd of all, said he. For they agree with the Jesuits, to admit of a SELF-SUFFICIENT GRACE given to all men, but deny at the same time that men can act with that alone, that there is still wanting the gift of an EFFICACIOUS GRACE, which can really and truly determine

mine their will to action, and which [grace] GOD doth not give to all. Then according to this doctrine, said I, this grace is both sufficient and insufficient. Very right, said he. For if this grace is able of itself to oblige men to act, there would be nothing more wanting, and if it is not able, why do they call it SELF-SUFFICIENT?

But, said I, where is the difference between them and the Jansenists? They differ, Sir, said our friend, in this, *viz.* That the Dominicans, at least, go so far as to say that all men have SUFFICIENT GRACE: [which the Jansenists will not do.] I understand you, said I; but then they do not speak as they think, because they tell us afterwards, that to proceed to execution, we must of necessity have an EFFICACIOUS GRACE, which is not given to all. So that as they agree with the Jesuits in adopting the same nonsensical term, so they agree with the Jansenists, in the real substance of the thing. That is true, said he. What is the reason then, said I, that the Jesuits and Dominicans are such fast friends? Why do not the Jesuits declare war against them, as well as against the Jansenists? For they will always find a powerful adversary in the Domi-

nicans, who maintaining the necessity of EFFICACIOUS GRACE to determine the will, must necessarily hinder the establishment of that which they pretend to say is SUFFICIENT of itself.

The Dominicans, said he, are too powerful, and the Jesuits too cunning to attack them openly; they are very well contented to have gained them over so far as to admit of their SELF-SUFFICIENT GRACE, even nominally, though they understand it in a sense quite different.

By this means the Jesuits will easily make the sentiments of the Dominicans appear indefensible, whenever they please. For, supposing that all men have SUFFICIENT GRACE, there is nothing more natural than to conclude from thence, that there is no need of an EFFICACIOUS ONE too; because the sufficiency of those GENERAL GRACES will exclude the necessity of all others. For he that says SUFFICIENT, says every thing that is necessary to action; and it will be of little service to the Dominicans to declare that they understand the word SUFFICIENT in another sense. The people accustomed to the common meaning of the word, will not so much as hear it explained. Thus by
this

this expression, which the Dominicans have adopted, the Jesuits have got advantage enough, without pushing them any farther ; and if you knew what passed under pope CLEMENT the eighth, and PAUL the fifth, and what opposition the Dominicans made to the Jesuits, who at that time were establishing the doctrine of SUFFICIENT GRACE, you would be no longer surprized, to find them so easy together now. Let them enjoy their opinions in GOD's name, say the Jesuits, provided ours be suffered to pass, and especially since the Dominicans have espoused the name of SUFFICIENT GRACE, and agreed to make use of it on all public occasions.

The Jesuits are very well satisfied with this complaisance, they do not desire the Dominicans to deny the necessity of EFFICACIOUS GRACE ; it would be pushing them too far ; one should not tyrannize over one's friends: Besides, the Jesuits have got enough. For the generality of the world is satisfied with words ; few search to the bottom of things. And thus the name of SUFFICIENT GRACE being received on both sides, though in different senses, there is not a soul, (except some clear sighted divines) but what

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will think, both parties agree as well in the sense as they do in the expression.

I owned to my friend, that I thought the Jesuits [to be] a clever shrewd set of people : From hence, I went strait away to the Jacobins, as my friend advised me, and whom should I find at the door, but one of my very good friends, a staunch Jansenist ; (for I have friends of all parties) who wanted to see one of the fathers, though not the same that I did. But with a great deal of intreaty I prevailed upon him to go along with me ; I asked for one of my new Thomists, who was quite in raptures to see me again. So ! father, said I, it is not enough then for all men to have a NEXT POWER, (by which they can do nothing) but they must have SUFFICIENT GRACE too, by which they can do as little. Is not that the doctrine of your schools ? Yes, Sir, said he, and what I stiffly maintained myself but this very morning in the Sorbonne. I talked there for half an hour together, and if it had not been for the hour glass, I should have demolished that cursed proverb which runs about the streets of Paris, *He votes with his cap like a Monk in the Sorbonne*. What do you mean by your half hour, and your hour glass, said I ? Have they

they confined your harangues to the nicety of a minute? Yes they have, said he, some few days past. And are you obliged to speak your whole half hour? No. You may say as little as you will, said he, but not as much as you will. What a fine regulation is this, said I, for a blockhead! excellent excuse! for those who have nothing good to say! But to the point, father; is this grace given to all men SUFFICIENT? Yes, said he. Yet still of no effect, replied I, without EFFICACIOUS GRACE. Very true, said he. And all men, continued I, have SUFFICIENT, but all have not EFFICACIOUS GRACE? Very true, said he, again. But, answered I, by this way of arguing, you must conclude, that all men have grace enough, and that all men have not grace enough; that it sufficeth, and sufficeth not; that it is nominally sufficient, but really insufficient. Upon my word, father, this doctrine is extremely nice. Have you forgot since you left the world what the word sufficient signified? Do not you remember that it includes all that is necessary? You cannot have forgot it; give me leave to make use of an example which comes nearer home to you, and of which you must be sensible. If at table you had but two ounces of bread, and but

but one glass of water a day, would you be satisfied with your Prior, who should say, that That with something more, which he would never give, would be enough to keep you sleek and fat? Why then will you venture to tell all the world, that they have a SUFFICIENT GRACE to act by, when you acknowledge that there is another absolutely necessary, which all men have not? Is this an article of so little importance, that you leave us to be indifferent, whether EFFICACIOUS GRACE be necessary or not? Or tell us, that we can never act to any purpose, though we have grace sufficient to do it? Are such points indifferent? What do you mean, replied the good father, by indifferent? It is HERESY rank HERESY. To allow the necessity of EFFICACIOUS GRACE, to enable mankind to act with success, effectually, is a point of faith; and none but an Heretic will say otherwise.

Where are we now, cried I, in the name of wonder! and which side must I take? If I deny the [general] SUFFICIENT GRACE, I am a Jansenist: if I admit of it, as the Jesuits do, so that there is no need of an EFFICACIOUS GRACE, you say I am an Heretic: and if I admit of it in the sense that you do, the Jesuits call me a madman. What must I do

I do then, under this inevitable necessity of being either a madman, an Heretic, or a Jansenist? And to what a pass are we brought, if the Jansenists are the only people in alliance both with faith and reason; preserving themselves at once, both from madness and error?

My Jansenist looked on what I said to be a good omen, and thought he had gained me over. However, he said nothing to me, but turning to the father, Pray, said he, tell me in what is it, that you and the Jesuits agree? In this, said he, that we both acknowledge that SUFFICIENT GRACE is given to all men. But, said I, there are two things in that word SUFFICIENT; there is the sound, and the sense; the first is nothing but wind, the last is something real.

If then you agree with the Jesuits in the words, and disagree in the sense, it is as plain as the sun at noon day, that you disagree entirely as to the substance of the term, and agree only in the sound thereof. Is this acting sincerely and candidly?

But, replied the good man, since we deceive no body by this way of talking, (for we publicly declare in our schools that we understand the word quite otherwise than the
Jesuits

Jesuits do) what do you complain of? I complain, answered my friend, that you do not publish to all the world, that by **SUFFICIENT GRACE** you mean a grace that is not sufficient. If you thus alter the usual and common terms of religion you are obliged in honour and conscience to declare, that when you admit of **SUFFICIENT GRACE** in all men, you mean in effect that they have not **SUFFICIENT GRACE**. The Thomists alone understand the word **SUFFICIENT** in one sense, all the rest of the world in another. All the women, which make one half of the world, all the court, all the army, all the magistracy, all the lawyers, merchants, artificers, the populace, in short all sorts of people, except the Dominicans, by the word **SUFFICIENT** understand every thing that is requisite, and necessary. Scarce any body is acquainted with your singularity in this respect; there is nothing said all the world over, but only that the Dominicans teach that all mankind have **SUFFICIENT GRACE**.

What can we infer from thence, but that they hold that all men have all that grace that is **SUFFICIENT**, especially when we see them united as well in interest as cabal with the Jesuits, who understand it in that sense? Does
not

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not the uniformity of your expressions joined to this union of party both interpret and confirm the uniformity of your sentiments?

All the faithful enquire of the divines what is the true state or condition of [human] nature since the fall? St. AUGUSTIN and his followers make answer that no man has SUFFICIENT GRACE, but he alone to whom GOD shall think proper to give it. The Jesuits come and tell us, that all men have grace actually SUFFICIENT. Consult the Dominicans upon this contradiction, and what do they do? Why join with the Jesuits. This union makes a majority. They separate from those that deny SUFFICIENT GRACE. They declare that all men have it. Can any one imagine from hence, otherwise, than that they support the Jesuits? and yet they will tell you, that these SUFFICIENT GRACES, without the EFFICACIOUS ONES (which are not given to all men) are good for just nothing at all.

Shall I present you with a true picture of the Church between these different opinions? Consider the Church then as a man, who leaving his native country to travel abroad, falls into the hands of robbers, who wound him in such a manner, that they leave him
half

half dead. He sends for three physicians from the neighbouring towns. The first, after having probed the wounds, judges them mortal, and declares that nothing but God can restore his former strength. The second, who was willing to flatter him, said, that he [the patient] had still strength SUFFICIENT to carry him home ; and abusing the first for opposing his opinion, determined to destroy him. The poor patient in this doubtful condition, seeing the third coming at a distance, extends his arms, as it were to embrace the man who would decide the difference. When the third physician had looked upon the wounds, and knew the [different] opinions of his brethren, he embraces, and joins with the second ; both unite against the first, and drive him away with contempt ; but why ? Because two forsooth are more than one. The poor traveller judged by this way of proceeding, that the third physician was of the same opinion as the second ; but for fear of a mistake, Do you think, said he, that I have strength SUFFICIENT to continue my journey ? Yes, answered the doctor. But the patient being sensible of his weakness, asked him why he thought so ? Because, said he, you have got legs. Now the legs are the
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the organs by which men naturally are sufficiently enabled to walk. But, replied the poor man, have I all that strength that is necessary to make use of my legs; for it seems to me, in my present languishing condition, that they are of no service to me at all. I know that very well, said the physician, and you will never be able to walk as long as you live, unless God sends you some extraordinary assistance to support and guide you. What, said the poor infirm man, have not I then SUFFICIENT strength of myself to walk? Very far from it, Sir, said he. Then, quoth the traveller, you are of a contrary opinion to your companion, touching my real condition? Yes, Sir, said he, I must confess I am. What do you think the patient said to this? He complained heavily of the odd behaviour, and ambiguous terms of the third physician. He blamed him for joining with the second, to whom, though there was a seeming agreement, he was in reality diametrically opposite; and for driving away the first, whose opinion he had approved. And then, after having tried his strength, and found by experience the true state of his weakness, he sent them both away. And calling back the first, put himself into his

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hands,

hands, and following his advice, requested that strength of God, which he confessed he had not of himself. The Almighty had compassion on him, and by the divine assistance he returned happily home.

The good father surprised at such a paradox, had not a word to answer. Then, said I to him, in the gentlest manner I could, to keep him in countenance, but after all, my dear father, what is your reason for calling that GRACE SUFFICIENT, which you assert to be in reality INSUFFICIENT, and make that insufficiency a point of faith? Sir, said he, you that are in the world, and a private person, are at liberty to discuss these matters as you please; I am a Monk, and member of a society. Do not you know how to weigh the difference? We depend on our superiors, they depend elsewhere, and have promised our votes. What do you think would become of me if—— We knew his meaning at half a word, and recollected that a companion of his was banished to Abbeville, on the like occasion.

But, said I, how came your community to engage itself, to admit of this sort of grace at all? Oh, said he, that's quite another question. All I can say to that is, our order

has maintained the doctrine of St. THOMAS concerning EFFICACIOUS GRACE, to the utmost of it's power. How warmly did it oppose the doctrine of MOLINA even at it's birth? What pains has it taken to establish the necessity of the EFFICACIOUS GRACE of JESUS CHRIST? Do not you know what was done under the pontificates of CLEMENT the eighth, and PAUL the fifth? How, that the first by death, and the second by the publick affairs of Italy, being hindered from publishing his bull, all our arms continue locked up in the Vatican? But the Jesuits, who, from the very first appearance of LUTHER's and CALVIN's heresy, had taken advantage of people's incapacity to distinguish the falsity from the truth of St. THOMAS's doctrine, had spread their own doctrine with such rapidity and success, that they soon found themselves masters of the people's credulity. In short, we should have been decried as Calvinists, and treated like Jansenists, if we had not tempered the truth of an EFFICACIOUS GRACE, by allowing (at least in appearance) a SUFFICIENT one. In this extremity what could we do better to preserve our faith and reputation too, than admit the name of GRACE SUFFICIENT, denying at

the same time that it is so in effect : This is the true state of the case.

He spoke this in so melancholy a tone, that my heart ached for him. But my friend untouched replied ; Never flatter yourself, or presume to think that you have preserved the truth. If truth had no better protectors than you, she must have died under such helpless hands. You have admitted into the church the name of her enemy, which is as bad as the enemy itself. Names are inseparable from things ; if the word GRACE SUFFICIENT be once confirmed, it will be in vain to tell the world, you mean INSUFFICIENT. The people will never swallow it. Your explication will be detested by all the world. Men speak there even on trifles, with much greater sincerity. The Jesuits will triumph ; so their GRACE, which, they say, is effectually SUFFICIENT, will pass for true, and yours, that is only nominally so, will be rejected with contempt. Thus you will be obliged to receive an article of faith in opposition to your own belief.

No, no ! cried the father, rather than consent to the establishment of GRACE SUFFICIENT in the sense of the Jesuits, we will all burn at the stake. St. THOMAS, whom we have all sworn to follow, even to death,

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is directly contrary to all such doctrines. To which my friend, more serious than myself, Your order, father, has received an honour, which is scandalously mismanaged. You have abandoned that grace which was entrusted to your custody, which was never abandoned before, from the creation of the world to this very day. This VICTORIOUS GRACE, that was expected by the Patriarchs, foretold by the Prophets, given by JESUS CHRIST, preached by St. PAUL, explained by St. AUGUSTIN the greatest of the fathers, defended by his followers, confirmed by St. BERNARD, the last of the fathers, sustained by St. THOMAS, the angel of the schools, transmitted from him to your society, maintained by so many of your own fathers, and so gloriously defended by your religious members, under pope CLEMENT the eighth, and PAUL the fifth; this EFFICACIOUS GRACE, I say, this sacred depositum, which was put into your hands, on purpose that it might have, in an holy order founded for ever, preachers that should publish it to all the world, even to the end of time; this sacred depositum, I say, is delivered up and betrayed for such scandalous interests and vile considerations, that the whole

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universe cries shame at it. It is time for other hands to arm in it's defence. It is time for the Almighty to raise up more courageous disciples of the doctrine of GRACE, who, despising the paultry engagements of the world, will serve God for himself, the great God, and him alone. Though this GRACE should be forsaken by all the Dominicans, yet will she not want protectors; for she will raise them up herself, by her own almighty power. GRACE requires a pure and disengaged heart, which she purifies herself, and disengages from the interests of the world, which are incompatible with the truths of the Gospel. Think seriously of it, father, and take care that God in his just judgment does not remove the light from it's place, and consign you over to darkness and stripes, as a just reward for your coldness and indifference in such an important cause of his church.

He would have said a great deal more, for he grew warmer and warmer; but I interrupted him, and getting up, said, Indeed, father, if I had credit enough in France, I would have it proclaimed by sound of trumpet and beat of drum.

Know all men by these presents, that
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L E T T E R II. 37

when the Jacobins say, that SUFFICIENT GRACE is given to all men, they mean, that all men have not that GRACE which is truly SUFFICIENT. After which you might say so as often as you please, and not otherwise.

Thus ended our visit; by which you may see, that this is a political SUFFICIENCY, not unlike the NEXT POWER. However, in my opinion, any one but a Jacobin may safely doubt of both.

As I am sealing my letter, I hear that the censure is past. But as I do not know in what terms it is couched, and as it will not be made public 'till the 15th of February, I shall write no more about it 'till the next post.

I am, Sir, &c.



A N S W E R

To the two former

L E T T E R S.

S I R,

YOU must not imagine that I am the only person that have seen your letters. No, I shew them to all my acquaintance without reserve ; in short all the world reads them, understands them, believes them. They are not only esteemed by the ablest divines, but are agreeable and entertaining to the laity, and intelligible even to the ladies.

I beg leave to send you, what one of the most illustrious gentlemen of the Academy, where all are so, wrote to me, when he had seen but your first letter only.

“ I wish with all my heart that the Sor-
“ bonne, which owes so much to the me-
“ mory

“ mory of the late Cardinal, [RICHLIEU],
 “ would abide by the sentence of the French
 “ Academy by him established. The author
 “ of the letter should have full satisfaction ;
 “ for in quality of an academician, I would
 “ authoritatively condemn, banish, proscribe,
 “ I had almost said exterminate, to the utmost
 “ extent of my ability, that same N E X T
 “ POWER, which has made such a noise a-
 “ bout nothing, with it's unmeaning, un-
 “ intelligible jargon. The misfortune is, that
 “ our academical power is not so near at
 “ hand, and very much cramped besides.
 “ I am very sorry for it, but particularly
 “ that it is not in my poor abilities to make
 “ a suitable return to your many obliging
 “ favours.

I am, Sir, &c.

What follows is what a person (whom I can
 by no means take the liberty to name) wrote
 to a lady, who had sent him your first letter.

“ I am more obliged to you, Madam,
 “ than you can imagine, for the letter you
 “ was pleased to send me. 'Tis full of wit,
 “ and perfectly well wrote. 'Tis a narra-
 “ tive handled with exquisite delicacy.

“ It explains, what was thought too per-
 “ plexed to be explained. It banters finely.
 “ It informs those who know but little of
 “ these disputes, and gives a double pleasure
 “ to such as knew them before. Besides
 “ that, it is an excellent apology, or if you
 “ will, an innocent censure touched with
 “ the greatest tenderness. In short, there is
 “ so much art, wit, and judgment in the
 “ letter, that I should be glad to know who
 “ wrote it, &c.

And you, Sir, would be glad to know
 the person who writ this account; but be
 easy with respecting him without knowing
 him, and when you know him, you will re-
 spect him the more.

Go on with your letters, Sir, on my au-
 thority, and let the censure come when it
 will, we are very well prepared to receive
 it. The terms NEXT POWER, and GRACE
 SUFFICIENT, with which we have been
 threatened, terrify us no longer. We have
 learned but too well, from the Jesuits, the
 Jacobins, and Mr. LE MOINE, into how
 many shapes they have been turned, and
 what little solidity there is in that new jar-
 gon, to trouble our heads any more about it.
 I am, Sir, and always shall be yours, &c.

L E T.

L E T T E R III.

In answer to the foregoing.

Paris, Feb. 9, 1656.

S I R,

I Received your obliging letter, and a written copy of the censure, at the same time. I find my self as honourably treated in the one, as Mr. ARNAULD is dishonourably treated in the other. I fear, there are extremes on both sides, and that our judges do not thoroughly know us. If they did, I am persuaded that Mr. ARNAULD would have merited the approbation of the Sorbonne, and myself the censure of the Academy. Thus our interests are directly contrary. He, to clear his innocence, has nothing else to do but to make himself known; I, on the contrary, to keep my reputation, must remain in my obscurity. So that, not being able to appear

appear myself, I must give you the trouble, Sir, to discharge my obligations to those worthy gentlemen who have honoured me with their approbation, while I proceed to tell you some news concerning the censure.

I must own, Sir, I am extremely surprized at it. I thought I should see the condemnation of the most horrible heresies; but you will be amazed, as well as myself, that such pompous and promising preparations should vanish into smoke, at the very point of producing so grand an effect.

To understand this affair the better, be pleased to reflect a little on the strange notions, that have been lately given us concerning the Jansenists. Recal to mind the cabals, the errors, the factions, the schisms, the conspiracies they have so long been accused of. Consider in what manner they have been decried and blackened, both in the pulpit and the press; and how much this torrent, which had lasted so long and so violent, was swelled within these few years to such a degree, that they [the Jansenists] were openly and publicly accused, not only of being Schismatics and Heretics, but Apostates and Infidels; “to deny the mystery of
“transubstantiation, and renounce J E S U S
“CHRIST and the Gospel.” After

After so many surprizing accusations, it was resolved to examine their writings, in order to form a judgment of them. Mr. ARNAULD's second letter was pitched upon, as what contained the principal and grossest errors. His most avowed enemies were made his examiners, who employ all their learning to find out something to pick a quarrel with, and with much ado lay hands on one single proposition, which relates to doctrine only, and expose it to censure.

From this manner of proceeding, would not any one think, that this proposition (pitched upon with so many remarkable circumstances) must contain the blackest heresies that ever entered into the mind of man? Not a bit. There is not the least syllable in that proposition, but what is so clearly, and formally expressed, in the passages of the Fathers, which Mr. ARNAULD quotes, that I could never yet meet with any man that could shew me the least difference; yet it is generally thought there must be a very great one; for if those passages of the Fathers are orthodox, (as without question they are) Mr. ARNAULD's proposition must be very opposite, to become HERETICAL.

Every

Everyone expected that this anigma would be explained by the Sorbonne. All Christendom had it's eyes open, to discover, in this censure, if possible, that point which was imperceptible to common capacities. In the mean time Mr. ARNAULD makes his apology, and in different columns gives you his proposition, and the passages of the Fathers from whence he took it. In such an easy manner, that the meanest capacity may find out their agreement.

He there shews us, in a place which he cites from St. AUGUSTIN, " that JESUS
 " CHRIST exhibits the case or state of a
 " just man in the person of St. PETER,
 " who by his fall teacheth us to avoid presumption." And quotes another passage from the same father, who says, " That
 " God left St. PETER destitute of grace,
 " to let all men know, that they can do nothing without it." He gives us another from St. CHRYSOSTOM, which says, " that
 " the fall of St. PETER did not proceed
 " from any coldness towards CHRIST, but
 " for want of grace; which want did not
 " [again] proceed from his (St. PETER's)
 " negligence, but because God had forsaken
 " him, to teach the whole body of Christians,
 " that

“ that without G O D they can do nothing.”
 And last of all he gives his own criminal
 proposition, which is this : “ The Fathers
 “ shew us a just man in the person of St.
 “ P E T E R, to whom grace, without which
 “ one can do nothing, was wanting.

’Tis here, Sir, that all attempts will be
 in vain, to make this expression of Mr. AR-
 NAULD’s to be as contrary to that of the
 Fathers, as truth is to falsity, and faith to
 heresy. For where is the difference ? Is it
 because he says, “ that the Fathers shew us
 “ a just man in the person of St. P E T E R ? ”
 St. AUGUSTIN says so too, in so many words.
 Is it because he says, that he [St. P E T E R]
 wanted grace ? The same St. AUGUSTIN,
 who says, “ St. P E T E R was a just man ;
 “ says, that he wanted grace on that occa-
 “ sion.” Or is it because he says, “ that
 “ without grace we can do nothing ? ” But
 is not that what St. AUGUSTIN himself says
 in the same place ? And what St. C H R Y-
 SOSTOM had said before, with this only dif-
 ference indeed, that he expresses himself in
 a much stronger manner, when he says, “ that
 “ his fall proceeded not from his coldness or
 “ negligence, but from want of grace, and
 “ because G O D had forsaken him.

Things

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Things thus circumstanced, every body was in suspense, to know in what the difference consisted ; when at last this censure, so much talked of, so much expected, and the cause of so many meetings, appeared. But, alas ! How were we balked in our expectations ? Whether the Molinistical doctors would not condescend so far as to inform us, or for any other secret reasons which we must not be acquainted with, they have done nothing else but pronounce these words following :
THIS PROPOSITION IS RASH, IMPIOUS, BLASPHEMOUS, ACCURSED, AND HERETICAL.

Would you believe it, Sir, most people, finding themselves disappointed of their hope, are very much out of humour, and disgusted at the very censurers, and draw admirable conclusions in favour of Mr. ARNAULD's innocence, from their own conduct. What, say they, is this all then ! Have so many acute doctors, all enraged against one man, been able to find, after so long a search into all his works, nothing to object to but three lines ; and those drawn from the very words of the greatest doctors of the Greek and Latin churches ? And must this author be condemned because his writings afford so little matter
for

for accusation ? What greater proof can any man give of the purity of his faith, than this excellent person that stands accused ?

Again say they, what reason for belching out so many imprecations as you find in the censure ? Where you will meet with POISON, PLAGUE, HORROR, RASHNESS, IMPIETY, BLASPHEMY, ABOMINATION, EXECRATION, ACCURSING, HERESY, which are the most horrible expressions that ever were invented either against ARRIUS, or Antichrist himself. Why all this artillery against nothing ? Where is the heresy ? Who has seen it ? Point out the imperceptible enemy. If it be to attack the very words of the Fathers, what will become of our faith ? What will become of tradition ? If to attack Mr. ARNAULD's proposition, let them shew us the difference, since as yet we see nothing but a perfect harmony. Whenever we discover the mischief, we shall have it in abhorrence ; but as long as we find nothing, but what contains the sentiments of the holy Fathers, expressed in their own terms, who can deny it an holy veneration ?

These, Sir, are the heartburnings of such as pry too narrowly into these matters. But I think ; that you and I, who do not dive so

far, may, upon the whole, be very easy. Would we be wiser than our masters? Let us never attempt it; the enquiry is too intricate; the labyrinth without a clue.

Go but the thousandth part of an inch farther, the censure itself will be heretical. Truth is of that delicate nature, that if you recede from it the least in the world, you fall back into error; and this error of Mr. ARNAULD's is so very minute, that the least attempt only to go from it, brings you back to truth. So very small is this imperceptible point between the proposition and faith. The distance is so insensible, that as I cannot see it, I am afraid of running counter to the doctors of the Church, while I strive to conform to the doctors of the Sorbonne. Under these difficulties, I thought it necessary to consult one of those that stood neuter in the first question, and know of him the truth of the matter. I met with one, and a very ingenious one too: Pray Sir, said I, be so good as to shew me the circumstances of this difference, for I frankly confess I can see none at all. Sir, said he, smiling at my simplicity, are you weak enough to think that there is any? Where can it be? Do you imagine if they had found it, they would not immediately have shewn it,

it, and exposed it triumphantly to the eyes of the people, whom they would gladly prejudice against Mr. ARNAULD ! I perceived by this, that they who were neuter in the first question were not so in the second. But however, being desirous to know his reasons, if there be no difference, said I, between the Fathers and this proposition, how came it to be attacked ? What, said he, do not you know two things which almost every ignoramus knows ? First, that Mr. ARNAULD has never said a tittle, but what was solidly grounded on the tradition of the Church ; and secondly, that his enemies, notwithstanding that, are resolved, cost what it will, to cast him out of the pale of the Church ; and therefore as the writings of one could not be taken hold of, to answer the designs of the other, they were obliged (to satisfy their malice) to pitch upon any proposition that first came to hand, and condemn it, without saying why, or wherefore ? For, do not you know that the Jansenists have reduced them to that pass, and pressed them so furiously, that for the least word that shall appear contradictory to the Fathers of the Church, in a trice whole volumes are wrote against them, too weighty to be borne ?

Their opponents therefore, sensible of their weakness from so many repeated trials, have judged it more convenient, and less difficult to censure than reply ; for it is easier to find Monks than reasons.

But at this rate, said I, their censure is good for nothing ; for what credit will be given to a thing without foundation, and destroyed by answers that will be made to it ? If you knew the genius of the populace, said the doctor, you would talk in another manner. This same censure, (which may be very justly censured itself) will for some time produce pretty near every thing it was intended for. For though it is certain on one hand, that by dint of argument one may demonstrate it's invalidity, it is as certain on the other, that at first people will give it the same credit, as if it was the justest censure in the world. Let the hawkers but cry up and down the streets, " Here is the censure of Mr. ARNAULD ; " " Here is the condemnation of the Jansenist, " the Jesuits will have their ends. How very few will read it ? How very few that read it will understand it ? How very few will find out that it does not answer the objections that are made to it ? Who do you think will take those things to heart, or give themselves the trouble

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trouble to examine them to the bottom ? Consider then of what utility this will be to the enemies of the Jansenists. They will be sure of a triumph by this means, and though it should last no longer than two or three months, (vain triumph !) yet still it will answer their purpose ; it is so much time gained, and after that, they will look out for other expedients to subsist upon. They live (as the proverb says) from hand to mouth. It is by this way they have subsisted so long ; one while by a catechism, where a little boy damns all their adversaries ; another while by a procession, where GRACE SUFFICIENT leads GRACE EFFICACIOUS in triumph, sometimes by a play, where the devil runs away with JANSENIUS, sometimes by an almanack, and at present by this censure.

I once imagined the way of proceeding in the Molinists was weak and defective, but after what you have said, Sir, I admire their prudence and their politicks. I see very plainly now, they could do nothing more sure, nothing more judicious. Very true, Sir, said he, the surest card they ever had to play, was to be silent, and that made a very learned divine say, “ the wisest amongst them
E 2
“ and

“ write nothing.” It was upon these maxims that even from the very beginning of their meetings the wisest heads amongst them made an order, that if Mr. ARNAULD came into the Sorbonne, he should only explain in the most simple terms, what was his belief, but should not presume to enter the lists against any one. His examiners, desirous to recede a little from this rule, found themselves very much mistaken, and were too vigorously refuted by his second apology.

It was by the same method that they found out this rare, and quite new invention of the half hour, and hour glass. By which means they got rid of the pressing importunities of those doctors, who engaged to refute all their reasons, produce writings to convict them of falsity, challenge them to answer, and oblige them to hold their tongues.

They were not ignorant that the secession of so many doctors from their meetings, for want of liberty to speak, would cast a blot on their censure ; and that the protestation of nullity, which Mr. ARNAULD made to it from the very first, would be but a wretched preamble to procure it a favourable reception. They do not doubt but those who are not prepossessed, will respect the judgment of the
seventy

seventy doctors who proposed to get nothing by defending Mr. ARNAULD, as much at least as they will the judgment of a hundred others who have nothing to lose by condemning him.

However, they think it a grand point gained to have a censure, though it came not from the whole body, but only a part of the Sorbonne : Though it passed with little or no liberty, and was extorted by abundance of little mean tricks, and all of them unwarrantable : Though it clears up nothing that was in dispute : Though it does not shew wherein this heresy consists ; and says little about it, for fear of being mistaken. This very silence is a mystery to the simple, and the censure will draw this particular advantage from it, that the most critical and clear sighted divines will never be able to find one bad argument in it.

I would advise you, Sir, to set your heart at rest ; there is no heresy in the proposition, though it is condemned. It is very inoffensive every where but in Mr. ARNAULD's second letter : If you do not care to believe me, ask Mr. LE MOINE, the strictest of all the inquisitors. It was but this very morning that a doctor, who is a friend of mine, talk-

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ing with him on that subject, desired to know where the distinction was, and if he might use the language of the Fathers any longer or no ? To which, Mr. LE MOINE made this excellent answer : “ This proposition would
 “ be orthodox in any other man’s mouth :
 “ It is only in Mr. ARNAULD that the Sor-
 “ bonne has condemned it.” Does not this give you, Sir, a wonderful idea of the machines employed by MOLINA, which have occasioned such prodigious subversions in the Church ? That what is orthodox in the Fathers is heretical in Mr. ARNAULD ; what is heretical in the Semipelagians becomes orthodox in the works of the Jesuits ; that the ancient doctrine of St. AUGUSTIN is an insupportable novelty, and the new inventions which are cooked up every day before our eyes, must pass for the ancient faith of the Church ? Upon that we parted.

What I learned from my friend was of great use to me ; for by what he said I concluded, that this is a new sort of heresy. It is not Mr. ARNAULD’s opinion, but his person that is heretical. He is not an Heretic for any thing that he has said, or written, but only because he is Mr. ARNAULD ; that is all the fault you can find with him. Let him

him do what he will, he will never be a good Catholic 'till he is dead. The GRACE of St. AUGUSTIN will be good for nothing as long as Mr. ARNAULD defends it. Should he oppose that GRACE, I believe it would be the surest and almost the only way to establish it, and exterminate Molinism : Such destruction doth he bring on the sentiments he espouses.

Let you and I, Sir, have nothing to do with their altercations. These disputes may concern the divines, but have nothing to do with divinity. We who are no doctors, are unconcerned in the quarrel.

Let all our friends see what I have written about the censure. Honour me, Sir, with your affection as long as I am, &c.



LETTER IV.

Paris, Feb. 25. 1656.

S I R,

THERE is nothing comparable to the **JESUITS**. I have visited Jacobins doctors, and all sorts and denominations of men, to instruct and improve myself, but all to little purpose, 'till I had visited **THEM**. All others are but copies; Jesuits are originals. Being desirous to drink at the fountain head, I made a visit to one of the cleverest amongst them, and took with me my trusty Jansenist, the same who went with me before to the Jacobins. As I was very desirous to be particularly and minutely instructed in the dispute between them and the Jansenists, concerning what they call **ACTUAL GRACE**, I told the good Father that I should be very much obliged to him if he would instruct me in it; that at present I did not so much as know what the term meant, and
intreated

intreated him to explain it to me. With all my heart, said he, for I love people that are curious. Observe the definition : What we call "ACTUAL GRACE is an inspiration from " GOD, by which he teaches us the know-
 " ledge of his will, and by which he ex-
 " cites in us a full inclination or propensity
 " to perform it." And pray, said I, where is the difference between you and the Janse-
 nists in this dispute? I will tell you, said he, we maintain that GOD bestows ACTUAL GRACE on all men every time they are tempted : For we assert, that if men had not such ACTUAL GRACE, and in such a measure as not to fall into sin, every time they are tempted to it, what wickedness soever they commit can never be imputed. The Jansenists tell you, on the other hand, that sins committed without ACTUAL GRACE will be imputed : But they are a parcel of dreamers. I saw pretty well what he would be at, but for a clearer information, Father, said I, this word ACTUAL GRACE (not being used to it) puzzles me. If you will be so good as to repeat what you said before, without making use of this term, you will infinitely oblige me. Ay, ay, said the Father, that is, I suppose, you would have me
 put

put the definition instead of the thing defined. With all my heart; the sense and meaning will be still the same. We maintain then, as an undoubted truth, "that an action can-
" not be accounted sinful, if God doth not
" give us, before we commit it, the know-
" ledge of what evil is in it, and a secret
" inspiration, which excites us to avoid it."
Do you understand me now?

Astonished at such doctrine, (by which all the sins of surprize, and of all them that forget God, are accounted as trifles) I turned about to my Jansenist, and saw something in him which told me, he did not believe a word of it. But as he said nothing, said I to the Father, I should be very glad if what you tell me was true, and supported by solid proofs. Do you want proofs, said he presently? I can furnish you with some, and those of the best sort too, never fear, let me alone for that; and so he went to fetch some books.

Said I to my friend in the mean while, can he bring any author to support his opinion? What a novice are you, said he? Depend upon it as a certain truth, that neither the Fathers, nor Popes, nor Councils, nor Scripture, nor any book of devotion, not
even

even any modern one, ever authoris'd these sentiments. No ; but as for casuists and new scholasticks he will produce a huge bundle of them. But, said I, I despise ten thousand such authors as these, if they prove contrary to tradition. You are in the right of it, said he, and upon this our honest Father returned staggering under his books. Come Sir, said he, offering me the first book that he had in his hand, read that, it is father BAUNY's summary of sins, and to shew you it is a good one, this is the fifth edition. So much the worse, said my Jansenist in a whisper, for this book was condemned not only at Rome, but by the Bishops in France. Come, come, said the Father to me, see page 906. I looked, and found these words, " for a man to sin, and " render himself blameable in the sight of " God, he must first know whether the " thing he is going to do is bad : He " must doubt, fear, or at least judge that " God will be displeased with the action he " is going to commit, and has forbidden " it, but nevertheless he leaps all bounds, " breaks the precept, and commits the fact."

This is an excellent beginning, said I, a fine setting out ! And yet, said he, see what
envy

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envy is. It was upon this very account, that M. HALLIER, before he became one of us, ridiculed father BAUNY very sarcastically, applying to him this passage out of holy writ. *Ecce qui tollit peccata mundi* : “ Behold
 “ the man that taketh away the sins of the
 “ world.” It is very true, said I, this is a new sort of redemption of father BAUNY’s own making. Shall I shew you, said he, a more authentic authority? Look upon this treatise of father ANNAT, it is the last he wrote against Mr. ARNAULD ; read page 34, where the leaf is turned down, and see the lines which I marked with a pencil. They deserve to be recorded in letters of gold. I did as I was ordered, and read these words.
 “ He who has no thought either of GOD or
 “ his sins, nor any apprehension (or as he
 “ told me) any knowledge of the obligation
 “ he is under to exercise acts of contrition,
 “ or love towards GOD, has no ACTUAL
 “ GRACE to exercise those acts ; but then
 “ it is true likewise that he is guilty of no
 “ sin if he commits them : And if he is
 “ damned, it will not be for his omission.”
 And a little lower : “ The same may be said
 “ of a sinful commission.” Do you take
 notice (said the Father to me) how he talks
 both

both of sins of omission and commission? Nothing is forgot you see; pray how do you like it? Like it, said I, I was never better pleased in my life! What charming consequences may be drawn from hence! good GOD, what blessed effects, what mysterious wonders do I see into! I see infinitely more people justified by ignorance and forgetting GOD, than by GRACE, and the SACRAMENTS. But, dear Father, is not this a false joy that you raise in me? Is not this something like that SUFFICIENCY which sufficeth not? I am terribly afraid of a *distinguo*; I have been so often bit by it, that I must conjure you by all that is good and sacred, to tell me sincerely, if you speak in earnest? What do you mean, said the Father, a little nettled by asking that question? Is there any doubt in the case? Give me leave to tell you, Sir, this is no jesting matter. Be not displeased, good Father, said I, I am far from jesting, I assure you, but my strong desire that this doctrine should be true, gave me terrible apprehensions that it might be otherwise.

Well then, said he, to remove your doubts more effectually, look into the works of Mr. LE MOINE, who has taught the same at a full meeting in the Sorbonne. He
learned

learned it indeed of us, but he has very much improved it by his ingenious comments upon it, and, to his immortal praise be it said, has irrefragably established it. He tells you, that to render any action sinful, all these circumstances must meet together in the soul—But—read it yourself, and weigh every word. I read, in Latin, what you will find here translated. “First, on one part, God diffuses over the soul a certain (portion of) love, which inclines it towards the thing commanded, and on the other part, rebellious concupiscence prompts it to the contrary. Secondly, God inspires the soul with the knowledge of it’s infirmities. Thirdly, God inspires the soul with the knowledge of the physician that must heal it. Fourthly, God inspires the desire to be healed. Fifthly, God inspires the desire to pray, and implore his assistance.” And if all these things do not happen together in the soul, the action, said the Jesuit, is not properly sinful, and so, not imputed, as you see Mr. L E M O I N E says, in this very place, and so on.

Will you have any more authorities? Here they are at your service. (But all modern, (said my Jansenist, softly.) I see that, said

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I, and addreſſing myſelf to the Jeſuit, oh ! Father, ſaid I, this is the fineſt thing in the world for ſome of my acquaintance, who ſhall make you a viſit ; you hardly ever ſaw ſuch innocent creatures, their vices have ſo blinded their reaſon that they never ſo much as think upon GOD. “ They know no-
 “ thing about their infirmities, nor about the
 “ phyſician that can cure them. They never
 “ think of deſiring the health of their ſouls,
 “ ſtill leſs to beg of GOD to beſtow it upon
 “ them ; ſo that they are now as innocent
 “ (to uſe Mr. LE MOINE’s expreſſion) as
 “ when they were baptiſed. They never
 “ thought of loving GOD, or being ſorry
 “ for their ſins.” By which means, according to father ANNAT, they never committed any through want of charity, or repentance. Their life is one perpetual round of pleaſures, without the leaſt remorse to interrupt them, which made me believe their deſtruction was inevitable. But you, my good Father, have taught me to believe quite otherwiſe, that their exceſſes are ſo far from cauſing their damnation, that they rather ſecure their ſalvation. Bleſſed be your paternal indulgence, which in ſo mild a manner can juſtify the ſinner.

Others,

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Others, to cure the souls of men, prescribe painful austerities; but you tell us, that such as were judged to be given over as incurable, were in a sound and perfect state of health. What a nostrum is here, to secure the happiness both of this life, and that which is to come! I always thought that our sins were augmented in proportion to our forgetfulness of GOD, but now, as far as I can see, the sooner you can banish GOD, and all thought of him out of the world, every thing, afterwards, becomes innocent and pure. I am for none of your sinners by halves, who retain some sort of regard for virtue; no, your half sinners will be all damned. But give me your thorough-paced rogue, the case-hardened villain, the complete sinner, the measure of whose iniquities is full and running over. There is no hell for such, and they have bit the devil, by giving themselves up entirely to him.

The good Father, who saw plainly enough the connexion of my consequences with his premisses, found an hole to creep out at cleverly enough; and so without putting himself into a passion, (whether from his natural temper or out of prudence) proceeded thus; To let you understand how we reconcile these
seeming

seeming contradictions, you must know, that we affirm indeed, that such sinners as you speak of would be innocent, if they had never had a thought of repenting, or desire to return and seek after God : But we maintain that they have all had such a thought, and that God never suffers any man to sin, before he gives him a clear view of the evil he is going to do ; and the desire either to avoid the sin, or at least to beg the divine assistance that he may avoid it, and none but a Jansenist will contradict it.

Is this then, replied I, the heresy of the Jansenists ? Because they deny that every time a man sins, he feels remorse of conscience ? And that in defiance of it, as father BAUNY says, he leaps all bounds and commits the fact ? This is a comical sort of heresy enough ! I imagined indeed, that people might be damned for never entertaining good thoughts, but to be damned for not believing that all mankind have such thoughts, never so much as entered into my head before. Give me leave then, Father, to undeceive you, I think myself obliged in conscience to do it, and tell you, that there are a thousand and a thousand people that have no such thoughts at all, who

fin without regret, and what is more, commit all manner of wickedness with avidity, and glory in it too. And who can know this better than yourselves? You must certainly have found at your confessionals some of those I am speaking of, for it is among people of the greatest rank and distinction they are usually to be met with. But let me forewarn you to take care of the dangerous consequences of this doctrine. Do not you consider what effect it may have on those libertines in religion who seek occasion to doubt if there be any such thing? And what an handle do you give them to doubt, when you tell them, it is as true as any article of the creed, that every time they commit a sin, they feel within themselves a secret check, and an internal desire to shun the crime, For is it not plain, that as they are convinced from their own experience that your doctrine is false in this point, they will extend the same consequences to all others; though you should assert of them as you do of this, that it is as true as the Gospel? They tell you, that if you are not true in one article, you must be suspected in all. And thus you will oblige them to conclude either that religion is false, or that the Jesuits know nothing at all about it.

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Here my second, backing my argument, put in a word. If you have a mind, Father, to preserve your doctrine, the best way, in my opinion, would be not to explain so clearly as you have done to us, what you mean by ACTUAL GRACE. For when you say openly, that no man sins before he knows his infirmity, or is acquainted with his physician, or has both the desire to be cured, and to request it of God, who do you think will believe you? Will the world, upon your bare assertion, believe that such as are plunged in avarice and uncleanness, in blasphemy and murder, in revenge, robbery, and sacrilege, can have any true desire to embrace chastity, humility, and the other christian virtues?

Does any man believe, that those Philosophers who so much extolled the power of nature, knew it's weakness, and HIM that could cure it? Do you think that they who maintain as a true maxim, "that it is not God that gives virtue, and that never any man begged it of him," that they ever thought of begging it of him themselves?

Who can believe that the Epicureans, who denied divine providence, had any inclination to pray to God? who lay it down

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as a maxim, “ that to call upon God in our
 “ necessities, is an affront to him who has
 “ other employment than to concern himself
 “ with a thought about us? And lastly, who
 “ can imagine, that Idolaters and Atheists,
 “ who have a thousand temptations that
 “ lead them into sin, can have the least de-
 “ sire to address themselves to the true God,
 “ whom they know not at all, for true vir-
 “ tues, of which they know as little?

Who can say?—— We can say, and will say, replied the good Monk in a magisterial tone, and sooner than unsay that no sin can be committed without a clear view of it's malignity, and the desire of it's contrary virtue, we will maintain that all mankind, nay even the most impious and infidel, have such inspirations, and such desires, at the very instant of every temptation. And I am sure it is impossible, at least by Scripture, to prove the contrary.

Here I could not help making an answer and saying, What, Father! must we have recourse to Scripture to prove what is self-evident? Here is no point of faith, no room for dispute; it is matter of fact, we see it, know it, feel it [to be so].

But

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But my Jansenist, keeping within the terms that the Jesuit had prescribed, made this reply: If you will submit to nothing but Scripture, come on; but then I must beg such a share of docility from you, as not to resist that, and since it is written, "That God has not revealed his judgments to the heathen, but has left them to go astray in their own paths," sure you do not pretend to say, that God has enlightened those who according to Holy Writ, were left in darkness and in the shadow of death? Does not what St. PAUL says of himself, sufficiently demonstrate the falsity of your principle, when he calls himself the chiefest of all sinners, for a sin which he declares he committed through ignorance and zeal? Doth not the Gospel shew you, that they who crucified JESUS CHRIST had need of that pardon which he begged of his Father for them, because they knew not the wickedness of their action? And which, as St. PAUL assures us, they never would have done, had they but known what they were about.

Doth not JESUS CHRIST forewarn us that there shall arise persecutors of the Church, who, while they endeavour to destroy it, will think they do God service? And

does not that demonstrate, that what St. PAUL terms the greatest sin of all, may be committed by such, who are so far from knowing that it is sinful, that they would think themselves sinners if they did it not? And lastly, hath not CHRIST himself taught us, that there are two sorts of sinners, the first sort sins ignorantly, the second knowingly, and that both will be punished, though indeed not with the same severity?

The honest Father finding himself pressed hard by so many passages of that Scripture to which he had made his appeal, began to give ground a little; if I grant, said he, that those inspirations are not given to the most obdurate sinners, yet I hope you will allow that GOD never suffers the righteous to fall without.—You turn tail, my good Father, said I, interrupting him, you turn tail; you give up your general principle, and finding it useless with respect to sinners, you would gladly come to a composition, and make it serve for the just. But even then, your doctrine would act in such a narrow sphere, and be of service to so very few, that I do not think it worth my while to dispute the point. But my second, who was as ready as if he had studied the whole question but this very morning,

morning, made answer : Ah ! Father, this is the last refuge that the disputants of your party fly to, your last intrenchment, but still even that shall not save you : For the examples of the just make as much against you, as the examples of the wicked. For who doubts but that the just often fall into sins of surprize without perceiving it ? Do not we learn from the saints themselves, how many secret snares concupiscence lays in their way, and how very frequently it happens, that the most sober and reserved give to pleasure and appetite, what they intended to give only to necessity ? And is not this what St. AUGUSTIN says of himself in his confessions ?

How common is it to see the most zealous and devout, exasperated in their disputes from a motive of self-interest, without knowing at the time, but that their heat proceeded from an attachment to the cause of truth, but were not apprised of the contrary till a considerable time afterwards ? But what shall we say of them, who with the most intense delight do those things that are actually evil, because they believe them to be actually good ? Sacred history shews us abundance of such examples, which the Fathers of the Church pronounce sinful in every instance.

And if it was not so, how could the just and righteous have any secret faults? How would it be true that G O D alone knows their magnitude and number? That no man knows whether he is worthy of love or hatred, and that such as are most holy ought to live in fear and trembling, though they know nothing by themselves, as St. PAUL speaks in his own case? “ Though I know “ nothing by myself, yet am I not therefore “ justified?”

You see by this, my good Father, that these examples, as well of the just as of sinners, equally destroy your doctrine. You see, there is no necessity, in order to make an action sinful, to suppose, as you do, that a man must first know it's malignity, and be in love with it's contrary virtue, since that impetuous passion which the wicked have for vice sufficiently demonstrates that they have no affection for virtue: And that affection which the good have for virtue, proclaims as loudly that they do not always know, as the Scripture assures us, what sins they commit every day.

It is certain therefore, that the just fall into sin through ignorance, and that the greatest Saints can seldom err otherwise.

For

For how is it to be conceived, that souls so pure, who shun with so much care and attention the minutest peccadillo, as soon as they know it will be displeasing to God, and nevertheless commit many faults every day, how is it possible, I say, for such (every time before they fall) to have a [perfect] knowledge of their infirmities, and their physician, with a longing to be healed, and a desire to beg of God to assist them, and yet in spite of all inspiration, souls so zealous should “ leap all bounds and commit the
“ sin ?”

You may safely conclude then, that when either the wicked or the just commit sin, they have not always that knowledge, that desire, and those inspirations you would make us believe. That is, to use your own terms, they have not always ACTUAL GRACE on all the occasions that draw them into sin. Follow no more then your newfangled doctrine, which says, it is impossible to sin as long as a man is totally ignorant of what is just and right ; but follow St. AUGUSTIN, and the primitive Fathers, who teach us it is impossible not to sin as long as you are ignorant of [what is] just and right. “ *Necessè est ut peccet à quo ignoratur justitia.*”

The

The good Father finding that the just could not support his opinion better than the wicked, was not however entirely daunted, but after pausing a little, I will convince both of you, said he, and taking up his father BAUNY again, at the same page that he shewed us before, look ye here, gentlemen, said he, here is the reason upon which his opinion is founded.

I knew very well that he did not want good proof for what he advanced. Read what he cites out of ARISTOTLE, and after such an express authority, you must either burn the works of that Prince of Philosophers, or be of our opinion. Now listen to the principles that father BAUNY lays down : and first of all he asserts, “ that no action can be deemed culpable that is not VOLUNTARY.” That is very true, said my friend ; and this is the first time, said I, that ever I saw you agree ; if you will take my advice, Father, stop where you are. That would be doing nothing, said the Jesuit, you must be acquainted with the circumstances that are necessary to make an action voluntary. I am much afraid, said I, that you two will differ again. Never fear, said he, it is all safe ; and ARISTOTLE is of my side.

Now

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Now carefully attend to what father BAUNY says: " To constitute a voluntary action
 " a man must see, know, and examine
 " what good or ill there is in it. *Voluntarium est*, as we generally say with the Philosopher, (by whom, said he squeezing my hand, you know very well we mean ARISTOTLE) *quod fit a principio cognoscente singula, in quibus est actio*. So that when the will hurries a person on at random, and without examination to like or dislike, to do or not do any thing, before the understanding was able to discover the ill there might be in liking or disliking, doing or not doing it, such an action is neither good nor bad: Because before this examination, this insight and reflection of the mind on the good or bad qualities of what a man is going to do, such an action is not voluntary.

Well, said the Father, are you satisfied now? Why truly, said I, ARISTOTLE and father BAUNY seem to be of the same opinion, but my surprise is not yet the less for that. For, will you tell me when a man knows what he does, and is resolved to do it, that he acts involuntary, " 'till he sees, understands, and examines what good or ill
 " there

“ there may be in his action ?” If that be the case there are very few voluntary actions in life, for not one in a thousand thinks of all this. How many oaths at gaming ? How many excesses in debauchery ? How many disorders in the Carnival are involuntary, and consequently neither good nor bad, because they are not attended forsooth with those reflections of the mind on the good or bad qualities of what you are doing ?

But I can hardly believe that ARISTOTLE had ever such a thought, for I have heard say that he was a man of good understanding.

I will explain that to you, said my Jansenist, in a trice, and asking the Father for ARISTOTLE's Ethics, he opened it at the beginning of the third book, from whence father BAUNY had taken the very words. Then addressing himself to the Jesuit, says he, I can readily pardon you, from your confidence in father BAUNY's fidelity, for believing ARISTOTLE to be of that opinion. Had you read him yourself you would probably think otherwise ; that Philosopher indeed teaches, “ that to render an action voluntary, a man should know the particularities of it.” But what else does he mean by that

that but the particular circumstances of that action; as the examples he brings clearly justify him to do? For does he produce any other instances but what proceed from not knowing the circumstances, such as “when
“ a man shewing a machine lets fly a dart,
“ and wounds a person; or, when MEROPE
“ killed her son while she thought she was
“ killing her enemy,” with others of the like nature?

You see by this, what sort of ignorance that must be, which renders actions involuntary, *viz.* That ignorance of every particular circumstance, which is called by divines, (as you very well know) *ignorantia facti*. There is another sort of ignorance which is called *ignorantia juris*, and that is when a man is ignorant of the good or evil of his actions: Now as this last sort of ignorance is the point in hand, let us see how ARISTOTLE and F. BAUNY agree. “ All the
“ wicked (says the Philosopher) are ignorant of what they ought to do, and
“ what they ought to avoid: And it is that
“ very ignorance which makes them vicious
“ and wicked. For which reason we cannot say, that a man’s actions are involuntary, because he does not know what is
“ proper,,

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“ proper for him to do towards discharging
 “ his duty : For if he be ignorant how to
 “ choose between good and evil, that does
 “ not render his actions involuntary, but only
 “ makes them vicious. The same may be
 “ said of him who in general does not know
 “ the rules of his duty, for such ignorance
 “ is rather blameable than excusable. And
 “ therefore the only ignorance that can make
 “ our actions involuntary, and excusable, is
 “ that which relates to the fact itself in par-
 “ ticular, with all and singular it's circum-
 “ stances. For then we excuse and pardon
 “ a man when we think what he did was
 “ against his will.”

What do you say to this, Father ? Will
 you still affirm that ARISTOTLE is of your
 opinion ? Who will not hereafter be asto-
 nished to see that an heathen Philosopher as
 much excelled your doctors in the important
 points of morality, and conduct of souls,
 as he knew better than they, the conditions
 that render mens actions voluntary or invo-
 luntary, and excuse or condemn them ac-
 cordingly ? Expect nothing more then, my
 good Father, from this Prince of Philoso-
 phers, but listen to what the Prince of Di-
 vines says, who decides our present dispute
 in

in these words. l. 1. of his Retr. ch. 15.
 “ To commit sin through ignorance the will
 “ must assent to the action, though it does
 “ not necessarily assent to the sin. For which
 “ reason sins of ignorance cannot be com-
 “ mitted without the will, which must in-
 “ cline us to the action, though it does not
 “ to the sin, but that does not prevent
 “ the action from being sinful, for it be-
 “ comes so because it was done, contrary to
 “ the precept which forbid it.”

I saw the Jesuit look surpris'd, but more
 at the quotation out of ARISTOTLE, than
 that out of St. AUGUSTIN. But as he was
 studying what to answer, there came a ser-
 vant to let him know that Madame la
 Marechale of ——— and Madame la Mar-
 quise of ——— desired to speak with him;
 and so leaving us abruptly, I will talk this
 matter over, said he, with some of our Fa-
 thers, for we have some amongst us whose
 keen parts will furnish you with an answer
 to every question. We knew well enough
 what he meant; and as my friend and I
 were now alone, I am astonish'd, said I, to
 consider what a total subversion of morals
 this doctrine will introduce. And I am
 astonish'd, replied my friend, at your asto-
 nishment,

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nishment. What, do not you yet know then, that their doctrine of morality is ten times more wicked than several other points which they teach ? Of which he gave me several shocking examples, and referred the rest to another time ; which I hope will furnish matter for entertainment, the first time I have the pleasure to meet you.

I am, Sir, &c.



L E T T E R

L E T T E R V.

Paris, March 20, 1656.

S I R,

ACCORDING to my promise I here send you the first sketches of the morals of our good Fathers the Jesuits ; “ of these men so eminent in learning and wisdom, who are ALL conducted by divine wisdom, a much surer guide than all the Philosophers put together.” You think I am in jest perhaps. No, I speak seriously ; or rather it is what they themselves say, in their book intituled *Imago primi seculi*. “ The image of the primitive age.” I have only copied their own words, as I shall in what follows, concerning their own Elogium. “ It is a society of men, or rather of angels, of which ISAIAH prophesied in these words, *Ite angeli veloces*. Go ye Angels light and swift.” Is not this prophecy very clear ?

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clear? " They have the towering genius and
 " penetrating spirit of eagles, it is a flock of
 " phenixes, for a late author has discovered
 " that there are more than one. They have
 " changed the face of christianity." We
 must believe them because they say so, and
 you will find it to be true by their maxims,
 which I propose to display in the following
 discourse. Being resolved to inform myself
 with the nicest exactness, I would not trust to
 what my friend had told me, but was de-
 termined to talk with the Jesuits themselves.
 And here I found every syllable true, as my
 friend had represented it: I believe he never
 told a lie in his life; and you will think so
 too, when you have read my account of
 what passed in our several conferences. In
 that which I had with my friend he told me
 such unaccountable things that I could hard-
 ly believe him. But when he shewed me
 his assertions, word for word, in their own
 writings, I had nothing more to say in their
 defence, but that the sentiments of particu-
 lars ought not to be imputed to the whole
 body: And I assured him that I knew some
 who were as rigid to the full as those he had
 quoted were dissolute. Upon this he dis-
 covered to me the spirit of the society, a

secret, which every body is not acquainted with, and which perhaps you would be glad to know. It is this:

You think you had done a great deal in their favour, by shewing some of their Fathers agreeing as much with the maxims of the Gospel, as others disagree; and from thence conclude that these looser sentiments should not be laid upon the whole society. But then as there are those amongst them that defend such licentious doctrines, you must conclude also, that the spirit of the Jesuits is not that of CHRIST JESUS. For if it was, they would not suffer such amongst them who defend tenets in opposition to the Gospel.

What can the design and drift of the whole body be, replied I? At this rate they can have no fixed principles, but leave all at random to say what they please.

That cannot be, replied my friend. So large a machine could never subsist long by such mad extravagant conduct, without a soul to regulate and preside over all its motions. Besides there is an express order, that no one shall print any thing but what is first approved of by their superiors. But, said I, how can the superiors themselves allow of such contrary doctrines?

I will tell you how, continued he, You must know then that it is not their aim to corrupt mens morals; no, that is not their design, Neither is it their principal care to reform them, that would be bad politics. But this is what they drive at: These gentlemen think so well of themselves as to believe, that it is beneficial and necessary to the interest of religion, to extend their reputation over the whole earth, and regulate the conduct of every man's conscience.

And as the strict maxims of the Gospel are most proper to govern some sort of people, they make use of them in cases which most require them. But as these maxims will not suit with the greatest part of mankind, they are wholly laid aside in that case, in order to find something to please all the world. And for this reason, as they are concerned with all sorts of people, of different nations, they are obliged to find casuists adapted to all humours and complexions.

From hence you may easily judge, that if they had none but pliable casuists they would ruin their principal aim, which is to embrace the whole world, because the truly pious look out for the surest guide. But, as
there

there are not abundance of that sort, the fewer strict directors will serve the turn. A few of one for a few of the other. While the greater number of remiss casuists present their service to the greater number [of those] that expect remissness.

It is by this obliging and accommodating behaviour, as father PETAU calls it, that they open their arms to all the world. For, if a person should come to them with a resolution to restore what he had got by iniquitous means, you must not imagine they would dissuade him from it; no, on the contrary, they would give him all due praise, and confirm him in so pious a resolution. But again, if another should come and desire absolution, though he never intends restitution, it must be hard indeed if they could not find out some warrantable expedient of their own, to excuse his obligation.

By this means they preserve all their friends, and defend themselves against all their enemies. For, should you or any man else reproach them for their remissness, immediately they present the public with their rigid and austere directors, with some few treatises which they have written on the strictness of the christian law, while the

simple, and such as cannot fathom the matter, are very well satisfied with superficial appearances.

Thus they supply all sorts of people with all sorts of evasions; and answer so pat to every question you put, that in countries abroad where a crucified God passes for foolishness, they suppress the scandal of the cross, preaching JESUS CHRIST in his glory, and not in his sufferings and humiliation; as they did in the Indies and China, where they allowed the Christians to practise idolatry itself, by the cunning invention of hiding under their cloaks an image of JESUS CHRIST, to which they were taught to address, in secret, that worship and adoration which they paid to the idol CHACIM-CHOAN, and their KEUM-FUCUM in public. This we have from GRAVINA a Dominican, who reproaches them with it, and from a memorial in Spanish presented to PHILIP the fourth, King of Spain, by the Cordeliers of the Philippine Islands, as is mentioned by THOMAS HURTADO in his book of martyrology, page 427. Insomuch that the Cardinals of the congregation *de propaganda fide*, for propagating the Gospel in foreign parts, were obliged particularly to forbid the Jesuits,

Jesuits, under pain of excommunication, to suffer the worship of idols under any pretext whatever, or to conceal the mystery of the cross from such as they instructed in the faith. Expressly commanding them not to admit any one to baptism that was not first instructed in the doctrine of the cross, the image of which they were enjoined to expose publickly in their churches; as is set forth at large in a decree of that congregation, made the ninth of July 1646, signed by Cardinal CAPPONI.

Thus have they spread themselves over the face of the whole earth by means of "the doctrine of PROBABLE opinions," which is the fountain and foundation of every disorder.

What that is, you must learn from themselves, for they make no secret of it, no more than they do of what I now tell you; except that they cover their political and human prudence, under the cloak of christian and divine prudence: As if faith (and tradition that supports it) would not remain, at all times and in all places, unvariable and unshaken, [without it]. As if the rule must submit to sinners, and not sinners to the rule; and as if there was no other way to purify

the foulest crimes, but by corrupting the laws of GOD. Whereas, *the law of the LORD is an undefiled law, converting the soul, to conform to it's wholesom instructions.*

Let me beg of you then to make a visit to those Fathers, and I am verily persuaded you will easily observe that the remissness of their morals is the true cause of their doctrine concerning GRACE. There you will see the christian virtues so stripped of all charity, which is their life and soul, and so disguised that you cannot know them: There you will see so many crimes palliated, and so many disorders tolerated, that you will be no longer astonished to hear them maintain “ that
“ all men, at all times, have GRACE SUFFICIENT, (in the manner they understand
“ it) to lead a pious and godly life.” For, as their morality is entirely pagan, the light of nature alone is sufficient to direct them. Whereas when we insist upon the necessity of an EFFICACIOUS GRACE, we have other virtues of a purer nature in view. It is not simply to cure some vices by others, it is not only to make men observe their exterior duties of religion, but to practise a virtue more exalted than that of the Pharisee, or the greatest sages of the heathen world.

Law

Law and the light of nature are graces sufficient for those purposes. But to disengage the soul from a love of the world, to make her relinquish the most endearing ties, to make the soul die to the world and herself, to raise and unite it solely and unalterably to G O D, can be nothing but the work of an almighty hand. I readily allow therefore, that the virtues void of the love of God, and which the Jesuits confound with the christian graces, may be at every man's beck and command when he pleases; but to say the same of those exalted virtues, charity, and divine love, is most absurd and ridiculous.

So far my friend, with true concern, for he is seriously troubled at all these disorders. For my part I could not help applauding the excellency of their politics: And taking leave of my friend, I made a visit to one of the best casuists of the society, an old acquaintance, that on this occasion I had a mind to renew. And as I knew in what manner to behave, I had but little difficulty to bring him to the point. As he retained still an affection for me, he embraced me a thousand times; but after a little talk of indifferent things, I took occasion from the season [Lent] to

to ask him a question about fasting, to lead him insensibly to what I wanted.

I told him therefore, that I could not bear to fast. He exhorted me to struggle all I could ; but as I persisted in my complaints, he was touched, and was looking out for some reasonable excuse. He gave me several which I did not like, but at last he asked me if I could not sleep without a supper ? No Father, said I, and that obliges me to breakfast at noon and sup at night. I am very glad, answered he, that I have found out an innocent expedient that will suit you without sinning. Go, go, you are not obliged to fast at all. But do not believe me but follow me into the library. I went, and there the Father taking down a book, here is your proof, said he, and an excellent one it is ! it is ESCOBAR's. Who is ESCOBAR, said I ? What, said he, did you never hear of ESCOBAR, one of our society that compiled the moral divinity of four and twenty of our Fathers, which he " compares to " the book of Revelations, which was sealed " with seven seals, and says that CHRIST delivered it thus sealed, to the four beasts, *viz.* " SÁREZ, VÁSQUEZ, MOLINA, VALENTIA, " in presence of twenty four Jesuits who " represented

“ represented the twenty four elders ?” He went through the whole parallel which he found very just, and by which he gave an exalted notion of that excellent treatise. When he had found out his passage about fasting, look ye, said he, here is your case to an hair. Tr. 1. Ex. 13. N. 67. “ He that cannot “ sleep without a supper, is he obliged to “ fast? Not at all.” Are you satisfied now? Not entirely, said I, for I can fast well enough with a breakfast in the morning and a supper at night. See what follows, said he; for our Fathers have let nothing escape them: “ Suppose a man could content himself with “ a breakfast in the morning and a supper at “ night? Ay, that is my case exactly. He is “ not therefore obliged to fast, because no “ man is obliged to change the course of his “ meals.” What an excellent reason is there! said I. But tell me, Sir, said he, do you like a hearty glass of wine? No, Father, said I, I cannot endure it.

I asked that question, said he, only to let you know that you might take a glass in the morning, or when you please, without breaking your fast; and a glass, you know, keeps up the spirits. Pray see what Esco-
BAR says at the same place, N. 75. “ can
“ a person

“ a person without breaking his fast drink
 “ and that to a considerable quantity? Yes
 “ he may, and a dram too if he has a mind
 “ to it.”

I had forgot the dram, said the good Father, I must put it down in my pocket book. This same ESCOBAR is an excellent fellow, said I. Oh, said the Jesuit, all the world is in love with him : He puts such pretty questions ! Mind this here at the same place, N. 38.
 “ If any one doubts whether he is of age is
 “ he obliged to fast ? No. But suppose I
 “ should be of age an hour after midnight and to-morrow was a fast, am I obliged to keep it ? No. For you may eat
 “ as much as you please from twelve to one,
 “ because till then you would not be one and
 “ twenty complete, and so having a right to
 “ break your fast, you are not at all obliged
 “ to keep it.”

Well, sure said I, this is the most diverting book that ever was ! What say you, Father ? Say, quoth he, there is no laying that book by ; I pass whole days and nights in reading him, in short, I do nothing else. The good Father, highly pleased to see me so much delighted, Look you here, said he, I will shew you a more diverting passage than this
 in

in father FILIUTIUS, one of the twenty four Jesuits. To. 2. tr. 27. part. 2. c. 6. n. 123. " Suppose any one has fatigued
 " himself, running after a girl for example,
 " is he obliged to fast? Not at all. But
 " what if he tired himself on purpose to be
 " dispensed with from fasting, will he then
 " be obliged? No, though it should be his
 " premeditated design, he is not at all oblig-
 " ed to fast."

Well, said he, would you ever have be-
 lieved it? Why in troth, Father, said I, I
 can hardly believe it yet. What! Is there
 no sin in breaking a fast, when I can keep it?
 Have I full permission to range where I
 please, and pursue my game? That would
 be fine indeed! But I always thought that
 instead of courting all opportunities of sinning,
 I was obliged to avoid them. Not always,
 said he, that is according. According to
 what, said I? Ho, ho! replied the good Je-
 suit, suppose your resistance to temptation
 should lead you into any inconveniency, do
 you think that you are obliged still to resist?
 If you do, it is more than father BAUNY
 does; as you may see, page 1084. " We
 " [confessors] must not refuse absolution to
 " such as dwell on the confines of sin, if
 " they

“ they are in such a situation that they cannot quit them without making a town talk, or bring inconveniencies upon themselves.”

I am heartily glad of it, said I, and since we are permitted not to avoid the occasions that lead us into sin, I should be glad to know if we might not be permitted (it is but one step further) actually and intentionally to seek them? Sometimes, said he, even that may be permitted : The celebrated casuist BASIL PONTIUS says so, and father BAUNY quotes and approves his opinion, as you may read in his book of penitence, q. 4. p. 94. “ A man may seek an occasion [to sin] directly and for itself, *primò et per se*, when the spiritual or temporal good either of himself or his neighbour calls upon him.”

Do I hear religious men talk at this rate! What, said I, am I awake, or do I dream! I hope in GOD, Father, you are not of this opinion. No indeed, said he. Why then do you speak against your conscience, said I? I do not, replied he; for I did not speak according to my own conscience, but according to PONTIUS's and father BAUNY's consciences; and you may follow them very safely, for they are both able casuists. What, Father, because they have put these three lines
in

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in their books, have I liberty to hunt out for criminal occasions? I thought that the Scripture and tradition of the [primitive] Church were the only rules of practice, and not your casuists. Oh! good God, cried he, you put me in mind of the Jansenists! Have not father BAUNY and BASIL PONTIUS authority sufficient to make their opinions PROBABLE? But I am not satisfied with PROBABILITY, said I, I am enquiring after CERTAINTY. Phoo! quoth the Jesuit, I find you know nothing of what the doctrine of PROBABILITY means. Ah poor man! I see you want a little of my tutoring, and then you will talk quite otherwise. I am glad you are come to-day, for I can tell you if you do not know THAT you know nothing, it is the very foundation, the a, b, c, of all our morality.

I was delighted to find him come so easily into what I wanted, and desired him to explain what was meant by a PROBABLE opinion. Our authors, said he, will give you the best answer. All our authors, including our twenty four elders, say thus, in princ. ex. 3. n. 8. "An opinion is called PROBABLE when it is founded on reasons of some weight. From whence it follows
" sometimes,

“ sometimes, that only one very grave doctor can render an opinion PROBABLE.

And the reason is plain, “ for a man who addicts himself particularly to study, “ would not adhere to an opinion if he was “ not induced so to do by good and sufficient “ reasons.”

Why, at that rate, said I, one single doctor may settle and unsettle the consciences of all mankind just as he pleases, and [yet] be always safe. I would not have you ridicule, said he, or oppose this doctrine; for the Jansenists, who tried to do both, found it was too firmly established to be shaken.

Hear what SANCHEZ says, who is one of the most celebrated casuists amongst us. Sum. l. 1. c. 9. n. 7. “ You will question perhaps if the authority of one single doctor, “ learned and good, be sufficient to make an “ opinion PROBABLE. I answer, it is. “ And this is what ANGELUS, SYLVIVS, “ NAVARRE, EMANUEL SA, &c. assure us. And they prove it thus: A PROBABLE opinion is that which has a “ weighty foundation; now the authority “ of one learned and pious man is not of a “ little, but rather of great weight and consideration. For, [pray mind this reason] “ if

"if the testimony of such a man is weighty enough to gain our belief that such or such a thing happened, for example at Rome, why should it not be weighty enough to decide our scruples in morality?"

That is very merry indeed, said I; what do you make a comparison between the scruples of a tender conscience, and an ordinary or perhaps trifling occurrence that may happen in the world? Have but a moment's patience, said he, and SANCHEZ will answer you, in the very next lines. "And I disapprove of the restriction [or limitation] which certain authors lay down, who tell you, that the authority of such a doctor may indeed be sufficient in things appertaining to men, but not in those appertaining to God. For it is of great weight and importance in both." By your leave, Father, to tell you my mind frankly, I do not see how this rule can be depended upon; for, from that liberty which your doctors take to examine every thing by mere reason, how can I be sure, that what appears reasonable to one, may not appear unreasonable to others? Men's judgments are so very different that ——— Pshaw! you do not understand it, quoth the Jesuit, interrupting me,

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why so they are very often different ; but what is that to the purpose ? Cannot every one make his own PROBABLE and SURE ? A great piece of news, indeed ! mens judgments are different ! What if they are ? So much the better ; and the more so, because they hardly *ever* agree. For there are very few questions where you will not find one say YES, and another NO. And whenever that happens, each of those contrary opinions is PROBABLE. For which reason DIANA tells us, on a certain subject, part 3, to 4. resp. 244. " PONTIUS and SANCHEZ are " of different sentiments : But because they " are both learned men, each can make his " own opinion PROBABLE."

But, said I, Father, in that case I should be very much puzzled which to choose ? No Sir, said he, you need not be puzzled in the least ; for you have nothing to do but to take which you like best. But what if the other opinion [which I refused] should be more PROBABLE ? No matter for that, said he, But what if it should be more SURE ? No matter I tell you again, said the Father, If you are so diffident, pray read EMANUEL SA, one of our society, who makes the thing very clear in his aphorisms on doubts,

doubts, p. 183. "A person may do what he thinks is permitted by one PROBABLE opinion, though the contrary be more SURE. Therefore the opinion of one single grave casuist is sufficient."

But suppose, for example, that an opinion should be both less PROBABLE and less SURE, may I follow that, and reject the more PROBABLE and more SURE? Yes, I tell you again and again: Will you never be satisfied, said he? Mind what FILIUTIUS, that great Roman Jesuit, says, Mor. Quest. tr. 21. c. 4. n. 128. "A man may follow the less PROBABLE opinion, though it be less SURE. And this is the common opinion of our modern authors." Is not that plain? What would you have more? Nothing more, reverend Father, said I, nothing more. The gracious indulgence of your PROBABLE opinions has left us scope enough, and our consciences have sufficient field to range in! But have you too (who are our casuists and confessors) the same liberty in your answers? Yes, said he; we answer as we please, or rather as they that consult us please. Our rules in such cases are taken from our father LAIMAN, Theol. Mor. l. 1. tr. 1. c. 2. §. 2. n. 7. VASQUEZ, disp. 62.

c. 9. n. 47. SANCHEZ, in sum. l. 1. c. 9. n. 23: and from our twenty four elders, Princ. ex. 4. n. 24. LAIMAM's words, which the twenty four have followed, are these: "A casuist, when consulted, may
 " give his advice, not only PROBABLE ac-
 " cording to his opinion, but contrary to
 " his own opinion, if it should be deemed
 " PROBABLE by others, when an opinion
 " that is contrary to his own should happen
 " to be more favourable and agreeable to the
 " person who consults him:" *Si forte et illi*
favorabilior seu exoptatior sit. "But I will
 " venture to say farther, viz. That he [the
 " confessor] will not act without reason, if
 " he gives them that consult him an opinion
 " judged to be PROBABLE by some man
 " of learning, though he knew at the same
 " time that it was absolutely false."

Well! really Father, your doctrine is, without comparison, the most convenient scheme in the world. What! to answer yes, or no, just as you will? Such a privilege is inestimable! Now I discover plainly the use which your doctors make of their contrary sentiments on each subject; for as one [casuist] is always for you, the other is never against you. If you do not find your
 account

account one way, you do another, and so are always in security. What you say is very true, quoth the Father, and we can say as DIANA did when he found father BAUNY for him, and father LUGO against him.

Sape premente deo, fert deus alter opem.

If one God should misfortune send us,
Another will, no doubt, defend us.

I understand you, said I. But here is another difficulty come into my head: We will suppose that after I have consulted one of your doctors, and taken his opinion, which left me pretty much at large, I should light upon a sour confessor that will not give me absolution till I have changed my sentiments? Have you made any provision, dear Father, in such a case? No doubt of it, Sir, said he. They are obliged to absolve their penitents who have followed some PROBABLE opinion, under pain and penalty of a mortal sin, which will keep them, you see, from ever failing in that case. You will find this strongly enforced by our Fathers, and amongst others, by father BAUNY, tr. 4. de pœnit. q. 13. p. 93. "When the penitent (says he) fol-

“ lows a PROBABLE opinion, the confessor
 “ must absolve him, though his opinion
 “ should be contrary to that of the penitent.”
 But he does not say it would be a mortal sin
 not to absolve him. Bless me, said the good
 Father, how hasty you are ! mind what fol-
 lows, for he makes it an express tenet or
 dogma. “ To refuse absolution to a penitent
 “ who acts pursuant to a PROBABLE opinion
 “ is in it's own nature a mortal sin.” And
 to confirm his opinion, he quotes three of
 our most celebrated Fathers, SUAREZ, to. 4.
 d. 32. §. 5. VASQUEZ, disp. 62. c. 7. and
 SANCHEZ, n. 29. O ! dear Father, said I,
 what prudent regulations have you made !
 What terrible fears have you removed ! What
 confessor will attempt to disobey such ordi-
 nances ! But I did not know before that you
 had power to command, under pain of dam-
 nation. I thought you could only take away
 sins, I did not think you could introduce new
 ones, but as far as I can see you have power
 to do every thing,

You do not express yourself properly,
 said he, we do not introduce sins, we only
 point out what are such. I have observed
 two or three times that you are no great
 school divine.

Be that as it will, said I, you have completely answered my doubts in this present case. But I have still another behind, viz. I cannot imagine what you can do when the sentiments of your casuists are contrary to the sentiments of the Fathers of the church. Alas ! alas ! how little, said he, do you know of the matter ! The Fathers were well enough for the moral doctrine of their own times, but are too remote to be of any weight in our age ; no they are now quite out of date. The new casuists are your only men now a-days ; they regulate all our morality, the Fathers have nothing to do with it. Pray remark what our father CELLOT says, de Hier. l. 8. c. 16. p. 714. who in that point follows our famous father REGINALD : “ In points of morality the new casuists are preferable to the primitive Fathers, although they lived nearer the times of the Apostles.” And, DIANA, following the same maxims, speaks in this manner, p. 5. tr. 8. r. 31. “ Is a clergyman obliged to make restitution for the income of his living which he has misapplied ? The ancients say yes, the moderns no. But let us adhere to that opinion which dischargeth us of the duty of restitution.”

These are fine maxims, said I, very comfortable expressions to abundance of people in the world! We leave the old Fathers, said the Jesuit, to those who study what is called POSITIVE divinity; but we, who direct men's consciences, seldom or never read them; we never quote any but the new casuists. If you will dip into DIANA, who has writ so much, you will find he gives you at the beginning of his books, a list of two hundred and ninety six authors, the most ancient of whom is not above fourscore years old. That is since the foundation of your society, said I. Thereabouts, replied the Father. That is as much as to say, quoth I again, that upon your appearance in the world, those great moralists, St. AUGUSTIN, St. CHRYSOSTOM, St. AMBROSE, St. JEROM, &c. were obliged to disappear. But pray let me hear the names at least of their successors. Who are these new authors? Oh! very able men! very noted men! there is VILLALOBOS, CONINK, LLAMAS, ACHOKIER, DEALKOZER, DELLACRUS, VENACRUS, UGOLIN, TAMBOURIN, FERNANDES, MARTINES, SUARES, HENRIQUES, VASQUES, LOPES, GOMES, SANCHES, DE VECHIS, DE GRASSIS, DE GRASSALIS,

SALIS, DE PITIGIANIS, DE GRAPHÆIS, SQUILANTI, BIZOZERI, BARCOLA, DE BOBADILLA, BISBE, SIMANCHA, PERES DE LARA, ALDRETTA, LORCA, DE SCARCIA, QUARANTA, SCOPHRA, PEDREZZA, CABREZZA, DIAS, DE CLAVASSIO, VILLAGUT, ADAM A MANDEN, IRIBARN, BINSFELD, VOLFANGI A. VORBERG, VOSTHERI, STREVESDORF. O Father, said I, in a most terrible fright, were all these folks Christians? No doubt of it, quoth he, have you forgot what I told you, that by these alone we now govern all Christendom?

I was quite sick, and concerned to hear him; however I would not let him see it, and only asked if all those were Jesuits. No, said he, but that signifies nothing, they have written very valuable things for all that. Not but that most part of them have either borrowed from, or copied by us; but we do not stand upon nice punctilios, especially, since on all occasions they treat us with honour and respect. There is DIANA, for example, who, though no Jesuit, when he speaks of VASQUEZ calls him THE PHENIX OF WIT, and in another place says that VASQUEZ alone is, to him, as good as all the

rest of mankind together. *Inſar omnium.* For which reaſon all our Fathers very often make uſe of their good friend DIANA. And if you conſider our doctrine of PROBABILITY rightly, you will find that will make no difference at all, their not being. Jeſuits will be no objection to us; on the contrary, we are very well pleaſed that others, beſides ourſelves, can make their opinions PROBABLE, that the world may not impute them all to us. And by this means, let the author be who or what he will that advances but a PROBABILITY, we are entitled to make uſe of it by the doctrine of PROBABLE opinions, or may reject it when the author is none of our ſociety. Father, ſaid I, I take you exactly. Every body, I ſee, is welcome except the primitive Fathers. And as you keep the field you may forage where you pleaſe. But I foreſee three or four terrible inconveniences, and barriers of the moſt irreſiſtible oppoſition. For Godſake! What are they, ſaid the Father in a fright? The Holy Scripture, ſaid I, the Popes and Councils which you cannot contradict, as they all tread in the ſingle path of the Goſpel. Is that all, ſaid he? At firſt you put me in a fright. What! did you think we had not foreſeen and

and provided against a case so plain as that? I am really surpris'd at you! Do you think that we oppose the Scripture, the Popes and the Councils? I will give you conviction to the contrary. I should be very sorry you should think that we are wanting in our duty and regard to them. You may perhaps have thought so from some sentiments of our Fathers, which SEEM indeed to contradict their decisions, but in fact you will find it otherwise. But, to explain to you how they agree, requires more time than I have at present to spare. I hope you will be edified by what I have shewn you already, and if you please to let me see you here again to-morrow, I will give you further insight into what at present I but only hinted.

Here ended our conference, and here I will end my very long letter. I flatter myself this will amuse you well enough till I send you the second part.

I am, Sir, &c.

L E T.

L E T T E R VI.

Paris, April 10. 1656.

S I R,

FINISHING my last letter, I told you that the good father Jesuit promised to let me know in what manner the casuists reconciled the contrarieties that may happen between their opinions, and the decisions of Popes, Councils, and Scripture. He was as good as his word in my second visit, of which I send you the following account.

The Father began thus. One of the methods by which we reconcile these seeming contradictions is, by the interpretation of some term. For example, Pope GREGORY the fourteenth declares that ASSASSINS are unworthy to enjoy the protection of the Church, and that they ought to be dragged from thence. Nevertheless our twenty four elders say, tr. 6. ex. 4. n. 27. " Every man
" that

“ that kills another treacherously does not
 “ incur the penalty of this bull.” Here, you
 will say, seems to be a contradiction; but
 that is made easy by interpreting the term
 ASSASSIN, which is done thus: “ Are not
 “ ASSASSINS unworthy of the privileges of
 “ the Church? Yes, by GREGORY the
 “ fourteenth’s bull. But we understand by
 “ the word ASSASSINS, those who take
 “ money to murder another treacherously.
 “ From whence it will follow, that they
 “ who commit murder without being paid
 “ for it, merely to oblige their friends, are
 “ not called ASSASSINS.”

In the same manner it is said in the Gospel,
 “ give alms out of your abundance, or su-
 “ perfluities.” Yet, several casuists have hit
 upon a method to discharge even the most
 wealthy, from the obligation of bestowing
 alms. This, you will say again, looks like
 a contradiction, but that is easily reconciled
 by explaining the word SUPERFLUITY,
 which may be done in such a manner, that
 it will hardly ever appear that any person can
 have it. And this is what the learned VAS-
 QUEZ has done in his treatise upon charity,
 ch. 4. “ That which is hoarded up, in or-
 “ der to advance yourself or relations, is not
 “ called

“ called SUPERFLUITY ; so that the laity
 “ seldom or never have any such thing, no,
 “ not even Kings themselves.” And there-
 fore when DIANA, (who generally builds
 upon our Fathers) quotes these words of VAS-
 QUEZ, he draws this conclusion from them,
viz. “ Are the rich obliged to give alms out
 “ of their abundance ? Although it may be
 “ true to say yes, in theory ; it will never,
 “ or at least very seldom oblige in practice.

This conclusion, said I, is justly drawn
 from what VASQUEZ says. But if it ap-
 pears, as it does by his doctrine, that I am
 as sure of going to heaven by retaining my
 ambition and my money too, as it does by the
 Gospel, that I ought to part with both, What
 will you say ? That both these ways are equal-
 ly sure by the same Gospel ? Yes, replied the
 Father. One according to the Gospel in it's most
 easy and literal sense, and the other according
 to the same Gospel interpreted by VASQUEZ.

You cannot but observe from hence, the
 use of comments. But when the terms are
 so plain as to admit of none, why then we
 make use, as we ought, of our reflection in
 regard to the most favourable circumstances ;
 as for example : The popes have excommu-
 nicated all monks that quit the habit, but
 yet

L E T T E R VI. 111

get our twenty four elders talk to us in this manner, Tr. 6. ex. 7. n. 103. "On what occasions may a monk quit his habit, without incurring excommunication?" He mentions several, and amongst the rest this, viz. "If he quits it on any scandalous account, as (for example) to turn sharper or filcher, or to go incog, to a bawdy house, intending to put it on again presently after." Now it is very plain that this case is not mentioned in the bulls.

I had much ado to believe him, and therefore begged to see it in the original, and there I remarked that the chapter, in which the words are, was intitled, "the practice of the school according to the society of Jesus; *Praxis ex societate Jesu scholâ*:" And in it I saw these words: "*Si habitum demittat ut furetur occultè vel fornicetur.*"

And he shewed me the same thing in DIANA; his words are, "*Ut eat incognitus ad lupanar.*"

But why, said I, Father, are they excused in this case more than any other? Do not you know the reason, said he? Do not you consider what scandal it would be to catch a monk in such a situation in the habit of his order? And did you never hear

(continued)

(continued he) the answer that was made to the first bull *contra solicitantes*? And in what manner our twenty-four elders, in their school praxis, explain the bull of Pius the fifth, *contra clericos*?

Father, said I, so far from it, that I do not know one word you are talking of. Then you seldom read ESCOBAR, said he to me? I never met with him, Father, said I, till yesterday, and then with much ado, I do not know what is the meaning of it, said the Father, but of late every body is enquiring for ESCOBAR; what I told you is, in tr. i. ex. 8. n. 102. Read it in private when you get home, you will there find, said he, an excellent specimen of the method of interpreting bulls FAVOURABLY. I did so that very evening, but it is something so very shocking that I dare not repeat it.

The good Jesuit went on thus. You know very well by this time what use we make of FAVOURABLE circumstances. But there are some of so precise a nature that no contradictions can ever be reconciled thereby; so that you cannot help believing that there are some. As for example, three popes have decided that those monks who are obliged by a particular vow to abstain from meat can-

not

not be dispensed with, though they were made Bishops. And yet DIANA says, "that notwithstanding these decisions, they are dispensed with." And pray, said I, how does he reconcile that? By the nicest of all new methods, said he, and by the very quintessence of PROBABILITY. I will explain it to you. If you remember, I shewed you the other day that, in the judgment of our doctors, the affirmative and negative, in the generality of opinions, has each some PROBABILITY, and enough to be followed with a safe conscience, according to the opinion of our doctors. Not that *pro* and *con* can at the same time and in the same sense be both TRUE, for that is impossible, but both may at the same time be PROBABLE, and consequently be safe.

Upon this principle our good friend DIANA, in part 5. tr. 13. r. 39. says thus: "I answer to the three popes decision which is contrary to my opinion, that what they assert is from their adhering to the affirmative, which I must confess in my own judgment is PROBABLE, but it does not follow thence that the negative is IMPROBABLE." And in the same book, r. 65. on another point wherein he differs with a

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pope, he says, "that the Pope has said so as head of the Church; I readily allow, but then he only said so within the compass of "the PROBABILITY of his own opinions."

Now you see, that this does not injure the sentiments of the popes; if it did they would not suffer DIANA to be at Rome, where she is now in great esteem. For he does not say that the decisions of the Pope are not PROBABLE, but, allowing their sentiments the utmost extent of PROBABILITY, he affirms likewise that the contrary may be PROBABLE.

That is very modest and respectful, said M. And, continued he, much more subtle than the answer father BAUNY made when his books were censured at Rome; for M. HALLIER, persecuting him furiously at that time, provoked him unwarily to say, "what has the censure of Rome to do with that of France?" Thus you see, either by interpreting the term, or remarking the favourable circumstances, or lastly by the double PROBABILITY of *pro* and *con*, we can reconcile all these pretended contradictions, that put you but now into such a terrible fright, without hurting the decisions of the Scriptures, the Councils, or Popes.

How

L E T T E R VI. 115

How happy is it for the world, reverend Father, said I, to have your society for it's guide? Of what extensive service are these **PROBABILITIES**! I could never find out the reason till now, why you took so much pains to inculcate, that one single doctor, IF HE BE GRAVE, can make an opinion **PROBABLE**, that the contrary may be so too, and then one may choose *pro* or *con* which he likes best, though he does not believe it to be true, and yet with so safe a conscience that a confessor who should refuse, upon the credit of these casuists, to give him absolution, would be in a state of damnation. So from hence I gather, that one single casuist can compose new rules of moral conduct, and afterwards dispense with all moral obligations, according to his own fancy. There are some restrictions, said the Father, to be put to what you say: But I would have you take particular notice of what I am going now to tell you, because it is the method by which you will see the progress of a new opinion from it's birth to it's maturity.

First of all, the **GRAVE** doctor, that invented it, sends it into the world, and sows it as a grain, to take root therein. In this state it is yet tender, but it requires some

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time to ripen by degrees. And that is the reason that DIANA, who has sowed several, says somewhere, " I advance this opinion " indeed, but because it is new I leave it to " time to ripen: *Relinquo tempori matu-* " *randam.*" So in a few years it insensibly gathers strength, and after a considerable time it is authorised by the tacit approbation of the Church, according to this great maxim of father BAUNY: *viz.* " That when an " opinion is advanced by some casuists, and " not opposed by the Church, it is a sign " that the Church approves of it." And it is indeed upon this principle that he stamps an authority on one of his own sentiments in his treatise, 6. p. 312.

What, said I, Father, must mother Church then approve of all the ill usage she suffers, and all the erroneous books she does not censure? You must dispute that with father BAUNY, said he, do not quarrel with me about it, I only quote his words: But you should never dispute against fact. And so, Sir, as I was telling you, when time has thus ripened an opinion, then it becomes completely PROBABLE and SURE. And that was the reason that the learned CARAMUEL, in his letter wherein he dedicated

cated his fundamental divinity to DIANA, says, that "this great DIANA has rendered several of his opinions PROBABLE that were not so before, *quæ antea non erant*. And that it is no sin to follow them now, though it was to do so before. *Jam non peccant licet ante peccaverint*."

Really, Father, said I, it is surprising to consider how much one may learn from your teachers. What, of two men that do the same thing, shall he that is ignorant of your doctrine be guilty, and he that knows it be innocent? Does your doctrine justify at the same time that it instructs? The law of GOD, according to St. PAUL, included all men under sin, but yours almost reduces them to a state of innocence. Let me beg of you, dear Father, to give me all the information you can, for I protest I will not leave you, till you have told me the principal maxims which your casuists have established.

Alas! replied the Father, our principal design was to proceed upon no other maxims than those of the Gospel in their greatest strictness. And it is plain enough by our own behaviour, that if we permit any remissions in others, it is rather through condescension than from any other view.

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In short, we are obliged to do it: Men are now a-days corrupted to that degree, that since it is impracticable to bring THEM to us, we must go to THEM: otherwise they would leave us, grow worse, and at last entirely abandon themselves to all manner of wickedness. In order therefore to keep men within bounds, our casuists have considered to what vices, in every state and condition, they are most inclined; and have laid down such easy rules, (without offending truth) that he must be very difficult indeed to please, that cannot be satisfied with them. For the capital design that our society has taken in hand for the good of religion, is to disgust nobody, that we may not throw the world into despair.

We have therefore maxims for all sorts of people: for beneficiaries, priests, monks, gentlemen, servants, rich, poor, tradesmen, debtors, bankrupts, married people, rakes, libertines, for women of piety, and——for such as have none. In short, nothing has escaped their provident penetration.

That is to say, said I, for the clergy, gentry and commonalty. I should be very glad to hear these maxims.

To

LETTER VI. 119

To observe order then, said the Father, we must begin with the beneficiaries, you know very well, Sir, what trade is carried on now a-days, relating to livings. And if we were to appeal to what St. THOMAS and the ancients have said upon it, there would be a multitude of simonists in the Church. It was therefore highly necessary for our casuists to qualify those matters prudently, which you will find done by VALENTIA, one of the four beasts of ESCOBAR. It is at the end of a long discourse, wherein he presents you with several expedients, of which, in my opinion, this is the best. p. 2039. tom. 3. "If a person gives temporal goods for spiritual goods, [that is, money for a living] and gives the money as the price of the living, it is manifest simony; but if he gives it as the motive to incline the will of the patron to confer the living it is not simony; no, though the patron conferred it from no other view than the valuable consideration, and expectation of the money." TANNER, who is likewise one of our society, says the same, t. 3. p. 1519. though he acknowledges "that St. THOMAS is against it, who says peremptorily, that to give a benefice which

"Is a spiritual good; for money which is a
 "temporal good, is ALWAYS sinning and
 "the money be considered as the end for
 "which the benefice was conferred. By
 "this means we prevent a multitude of sinners.
 "For who would be so wicked when he car-
 "ries his money for a living, to give as the
 "PRICE thereof, when he can do it as the
 "MOTIVE to the patron's resigning it? No
 "man sure can be so abandoned. Yet you say

I agree with you, Father, said I, that
 every body has SUFFICIENT GRACE to
 make such a bargain. That is very certain,
 said he, and now I will tell you how we
 have softened matters, with regard to be-
 neficiaries. As for the priests, we have se-
 veral maxims to favour them. For example,
 this of our twenty four. tr. i. ex. 114. h.
 96. If a priest has taken money to say a
 mass, can he take fresh money for the
 same mass? Yes, says FILIOTINE; "by
 "applying that part of the sacrifice which
 "belongs to himself as priest, to him that
 "pays the fresh money, provided he [the
 "priest] does not take the price of a whole
 "mass, but for half only, or one third of
 "a mass, just as it falls out."

O brave!

L E T T E R VI. 424

Obedient said I, Father, here is one of
 the cases where *pro* and *con* are both *PRO-*
BABUS. For what you say on the autho-
 rity of *ELIENSIVS* and *ESCORAR* must be
PROBABLE. But leaving it within it's sphere
 of *PROBABILITY*, in my opinion it might
 be contradicted, and that contradiction be sup-
 ported by these reasons which follow. When
 another Church suffers her poor priests to
 take money for their masses, (for it is but
 just that they that wait at the altar should
 live by the altar) she does not mean that they
 should barter the sacrifice for money, much
 less deprive themselves of all those graces
 wherewith they ought to be the first partakers.
 And according to St. PAUL I could say fur-
 ther, "that the priests are obliged to offer
 the sacrifice first for themselves, and af-
 terwards for the people." They have
 permission therefore to make others joint par-
 takers of the benefits of that holy sacrifice,
 but not to renounce those benefits for them-
 selves, or sell them to another for the value
 of a third part of a mass, that is, for a
 great or five pence. Was I but ever so lit-
 tle *MEYER*, it is my real thought, that I could
 make this opinion of mine *PROBABLE*:
 What say you, Father? There is no great
 difficulty

difficulty in that, said the Father, for it visibly is so. The difficulty lies in finding out a PROBABILITY in such opinions as manifestly contradict the truth. But that is only for superior wits.

Father BAUNY is one of those ; it is his excellence. It is very agreeable and pleasing to see how that learned casuist dives into the *pro's* and *con's* in the same question that relates to the priests ; and take him which way you will, yet that subtle genius will be always right. He says in his tenth treatise, p. 474.
 “ It is impossible to make a law to oblige the
 “ curates to say mass every day, because such
 “ a law would undoubtedly (*haut dubie*) ex-
 “ pose them to say mass one time or other
 “ when in a state of mortal sin.

Nevertheless in the same book, p. 441. he says, “ that the priests who take money to say
 “ mass every day, ought to say it every day,
 “ and that they cannot excuse themselves by
 “ saying they are not always in a proper state
 “ of preparation to say it, for they may at any
 “ time make an act of contrition ; and if they
 “ do not it is they are to blame, and not he
 “ that pays them.” And to remove the
 greatest difficulties that might hinder them
 from it, in the same treatise he resolves
 the

the question thus, qu. 32. p. 457. " Can
 " a priest say mass on the same day that he
 " has committed a mortal sin, of the most
 " heinous nature, if he confesseth before he
 " says it? No, says VILLALOBOS. Why?
 " Because of his uncleanness. But SANCUS
 " says yes, and that there is no sin in it;
 " whose opinion I maintain to be sure, and
 " ought to be put in practice. *Et tuta*
 " *sequenda in praxi.*"

How! said I, Father, what, put that
 opinion in practice? Shall a priest, who is fallen
 into such enormities, dare to approach the
 holy altar the very day of his transgression,
 upon the strength of what father BARNY
 says? Ought he not to revere the ancient dis-
 cipline of the Church which banishes the priest
 blotted with such stains, a very long time, if
 not for ever, from the altar, rather than rely
 upon the novel opinions of your doctors, who
 admit him again the very day of his offence?
 You have no memory at all, replied the Fa-
 ther; did not I tell you the other day that
 father CILLOR, and father REGINALD
 assured us " that in the precepts of morality
 " we ought not to follow the ancient Fathers,
 " but the new casuists?" Yes, said I, I
 remember it very well. But here is some-
 thing

thing more, for the laws of the Church are concerned. That is true, said he, but then you do not know this fine maxim of our Fathers, *viz.* "That the laws of the Church
 " lose their force, when they are no longer
 " observed. *Cum jam desuetudine abierunt.*"
 As FILIUTIUS says, tom. 2. tr. 25. n. 33. We see the present exigencies of the Church better than the ancients. If we were so severe as to drive our priests from the altar, you easily comprehend we should not have masses so plenty as they are. Now, this plenty of masses, procures so much benefit to man, and so much glory to God, that I will be bold to say with father CELLOT in his book of the hierarchy, p. 611. printed at Rouen,
 " that there would not be too many priests,
 " if not only all the men and women in the
 " world (if that was possible) but all inani-
 " mate bodies, and brute beasts too, (*bruta*
 " *animalia*) were metamorphosed into priests
 " to celebrate the mass."

I was so surprised at the oddity of this fancy, that I could not say a word; so the Father went on in the following manner. To say more of the priests would be tedious, let us now come to the monks. As their greatest difficulties lye in their obedience to
 their

their superiors, mind what lenitives our casuists apply. CASTRUS PALAUS of our society, op. mer. p. 1. disp. 2. p. 6. says, "there is no dispute, *non est controversia*, but that a monk who has a PROBABLE opinion of his side may disobey his superior, though the superior should have a more PROBABLE opinion on his side too. For in that case the monk may take which he likes best: *Quæ sibi gratior fuerit*, as SANCHEZ says. And although the commands of the superior be just, for all that; you are not obliged to obey him; because his commands are not, in every respect and in all senses, just: *Non undequaque justè præcipit*, but only PROBABLY: So that as you are engaged to obey him only in a PROBABLE way, you may PROBABLY disengage yourself by the same rule. *Probabiliter obligatus & probabiliter deobligatus.*"

Oh! good Father, said I, what inestimable uses may be drawn from this double PROBABILITY! Very great ones, no doubt, said he, but let us cut short. I will mention but one passage more, which is in favour of such monks as have been turned out of their monasteries, for their irregularities. It

is

is in the famous MOLINA, and quoted by ESCOBAR, tr. 6. ex. 7. n. III. in these terms: "MOLINA assures us, that a monk driven from his monastery, is not obliged to correct his faults in order to return again, nor is he bound by his vow of obedience any longer.

So, Father, said I, you have made matters very easy I find for the clergy. Your casuists have treated them very gently, they have done for the Church, as they would for themselves. But I am afraid those of other conditions will not come off so well. Every one should look to himself. I beg your pardon, Sir, replied the Father, they could not have taken more care of themselves than we have done. We have treated all, from the highest to the lowest, with equal charity and indulgence. But your doubts oblige me to shew you what maxims we have for the use of servants.

With respect to them we have considered what a deal of trouble they must have, when they are men of conscience, in the service of rakes. For if they do not do all the messages they are sent upon, they lose their fortune, and if they do they wound their consciences. It was to comfort such, that our Fathers,

tr. 7.

tr. 7. ex. 2. n. 223. have marked out what offices may be done with a safe conscience. viz. "To carry letters and presents, open doors and windows, help their masters up to a window, hold the ladder whilst he gets up; all these are permitted as things indifferent: It is true indeed that as to holding the ladder, they should never do it but when they are very much threatened for not doing of it, for it is an injury done to the master of the house to break in at the window."

You see, Sir, how very judicious all this is. I expected no less, said I, from a book that contains an extract from four and twenty Jesuits. But, continued the Father, our father BAUNY has taught servants how they may perfect all these duties very innocently, and that is, not to have any intentional view to the commission of those crimes they have the management of, but to have only in view the money or advantage they may get by it. He has explained this very fully in his Summary of sins, p. 710. the last edition. "Let confessors take particular notice, that they must not absolve those servants who carry indecent messages, if they consent to the sins of their masters; but if they do it only
" for

“ for their own temporal advantage the confessor must absolve them. And that is very easy to be done: for why should a man obstinately consent to sins, of which he enjoys nothing but the trouble?”

And the same father BAUNY has authorised this great maxim in favour of servants that are not contented with their wages: you will find it in his Summary, p. 213, and 214. in the sixth edition. “ Can servants, who complain of their wages, filch from their masters what they think will be sufficient to make up their wages equal to their service? Sometimes they may: as when they are so poor in looking out for a place that they are obliged to take up with whatever is offered them, whilst others of the same rank get more in other services.”

That is exactly the case, said I, of JOHN D'ALBA. What JOHN D'ALBA? I do not know what you mean, says the Father. What, said I, have you forgot what happened in this town in the year 1647? Pray where was you then? I was then teaching, said he, cases of conscience in a college of ours, at some distance from Paris. I perceive, then, Father, that you do not know
the

the story. I will tell it you. I had it the other day from a man of honour, whom I happened to meet with in company. He told us that this same JOHN D'ALBA, servant to your Fathers of Clermont-college, in St. JAMES's street, not-being contented with his wages, stole a small matter to make himself easy, but being detected, was put into prison, and accused of robbing your house. He was examined at the Chatelet, the sixth of April, 1647, if I am not mistaken, for the gentleman entered into every particular circumstance, otherwise I could not have believed it. The poor fellow, upon his examination, confessed that he had stolen some of the Jesuit's pewter plates, but insisted upon it, it was no robbery, alledging in his defence, this doctrine of father BAUNY, which he presented to his judges, together with a piece of writing of one of your society, under whom he had studied cases of conscience, and who taught him the same thing. Upon which Monsieur DE MONROUGE, one of the most considerable counsellors in court, gave this as his advice. " I am not of opinion that these Fathers writings, which contain such unlawful and pernicious doctrine, contrary to all the laws of nature, God, and man, VOL. I. K " capable

"capable of ruining whole families, and
 "authorising domestic theft, are of suffi-
 "cient authority to absolve this criminal.
 "But it is my opinion that this too trusty
 "disciple ought to be whipped before the
 "College-gate by the common hangman,
 "who at the same time should burn the
 "writings of these Fathers, relating to theft,
 "forbidding them to teach such doctrine
 "any more on pain of death."

All Paris was attentive to what would fol-
 low from a declaration so much approved of.
 When lo! an incident happened which put
 off the execution. In the mean while the
 prisoner disappeared, no body knew how;
 the matter was hushed, and JOHN D'ALBA
 went off without returning the pewter plates.
 This is the story, Father, and the gentleman
 added farther, that this sentence was register-
 ed in the Chatelet, where any one may see
 it. Let me tell you, Father, this account
 delighted the company I was in very much.

What a tale of a tub is this! says the Father?
 Why do you trifle so foolishly with me? Whilst
 I am talking of the maxims of our greatest
 casuists, and was just going to tell you such
 of them as relate to gentlemen, you must
 needs interrupt me with an old woman's sto-

L E T T E R VI. 131

ry. No offence, said I, I hope, Father, what I said was only by the bye, and at the same time to remark that in settling your doctrine of **PROBABILITY** you have forgot one very material point. Pray what may that be, quoth the Father? Will you pretend to refine upon such able heads? It is this, said I; I grant that those who follow your **PROBABLE** opinions have nothing to fear from God or conscience; for, according to you, all is safe on that side, by following a **GRAVE** doctor. Neither have they any thing to fear from their confessors: for you have obliged the priest, under pain of damnation, to give them absolution on a **PROBABLE** opinion. But have they nothing to fear from their judges? Will your **PROBABILITIES** secure them from the lash, or the gallows? The want of such an exemption is (in my opinion, begging your casuists pardon) a very capital defect. That is very true, said the Father, and I am obliged to you, Sir, for your remark. But the reason is, we have not so much power over the magistrates, as we have over the confessors, who are obliged, in all cases of conscience, to come to us, their sovereign judges: You take me right? Yes, Father, said I, but then as on one hand you are the judges of the

K 2

confessors,

confessors, are you not on the other the confessors of the judges? Do you consider your extensive power? Why do not you oblige them, under penalty of being excluded from the sacraments, to acquit every criminal that has got a PROBABLE opinion? Why should it any longer be objected (to the scandal and contempt of your PROBABILITY) that those whom you make innocent in THEORY, may be scourged and hanged in PRACTICE? Without that how can you expect to have disciples?

What you say there, replied the Father, deserves some consideration. It is not to be despised. I will mention it to our Father Provincial. However you might have kept your remarks till another time, and not have interrupted me just as I was going to tell you what maxims we had established in favour of gentlemen, but I shall not tell them you now, except you will promise to tell me no more of your stories. This is all I shall send you to day, for it would take up more than one letter to send you all I learned in this single conversation.

I am, Sir, &c.

LET-

L E T T E R VII.

Paris, April 25, 1656.

S I R,

AFTER I had appeased the good Father for interrupting him, by the history of JOHN D'ALBA, he resumed the thread of his discourse, upon my assuring him that I would trouble him no more with any such stories. This preliminary being settled, he entered upon the maxims of his casuists relating to gentlemen, almost in the following terms.

You know, Sir, said he, that the ruling passion of this rank of men is a certain point of HONOUR, which hurries them every moment to commit such violences as appear directly opposite to christian piety; insomuch that we should banish by much the greater part of them from our confessionals, if our Fathers had not softened a little the severity

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of religion, and suited themselves to human weakness.

But as they were desirous to adhere to the Gospel, by their duty towards God, and to the world, by their charity to their neighbour; they were obliged to make use of their utmost penetration to find out expedients adapted to adjust matters in so nice a manner, that a man may defend or retrieve his honour by the common methods of the world with a safe conscience, and preserve at the same time (which seems a contradiction) his religion and his honour.

But though this scheme was a very useful one, yet its execution was attended with great difficulties: for I believe you see pretty well both the grand design and difficulty of such an attempt. I wonder, said I, (but with a seeming indifference) how it can be done. You wonder, said He! so I believe. It has been matter of wonder to many more than you, I can tell you. Do you consider, said he, that on one hand the Gospel commands "not to render evil for evil, but to leave vengeance to God," and, that on the other, the laws of the world forbid you to put up affronts, without doing yourself justice, very often by the death of your enemy?

Did

L E T T E R VII. 139

Did you ever see any thing in your life that appeared more irreconcilable? And yet when I tell you that our Fathers have reconciled these things, you only tell me you wonder at it.

Father, said I, I must own I did not sufficiently explain myself, I beg your pardon; I solemnly declare I should hold it to be IMPOSSIBLE, if I did not know, (from what I have seen of your Fathers) that they can make possible what (to the whole universe besides) is utterly IMPOSSIBLE. For which reason I believe that they must have found out some expedient which I must admire implicitly, except your goodness will be pleased to reveal it.

Oh, ho, said the Jesuit, since you have changed your tone, I can refuse you nothing. You must know that this wonderful principle is our excellent method OF DIRECTING THE INTENTION. The importance of which is so necessary in our morality, that I may venture to stile it equal to the doctrine of PROBABILITY. You have seen some faint strokes of it, by the way, in some of the maxims that I discussed before: for, when I told you in what manner servants might carry certain slippery messages with a safe

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conscience, did not you take notice that it was to be done by taking their intention off from the sin itself, and placing it to the profit arising from thence? That is what we call DIRECTING THE INTENTION. You saw likewise that to give money for a living, without some such turn, would be direct simony. But that you may know the extensive power of this grand expedient in other cases, I shall now display it's principal lustre in cases of murder, which it justifies in a thousand instances.

I see already, said I, that by this method one may do any thing without one single exception to be made. Not so fast, replied the Jesuit, you are always upon the extremes, which is a great fault, let me tell you, and you ought to correct it. For, to shew you that we do not permit every thing, you must know, for example, that we never suffer any man to entertain a formal intention to sin, for sinning's sake. And whoever is so obstinate as to have no other view in his wickedness but wickedness itself, we break with him immediately; no, that would be the devil and all; that would be a rule without exception to any age, sex, or quality whatever. But when a sinner is not in this unhappy,

happy, abandoned disposition, then we try to put in practice our method of DIRECTING THE INTENTION, which consists in proposing to a man's self some lawful object to steer his actions. Not but that we endeavour as much as we can to dissuade him from what is forbidden, but when we cannot prevent the action, we rectify the intention at least, and so correct the viciousness of the means by the purity of the end.

This is the way by which our Fathers permit all the outrages our gentlemen commit in defence of their honour. For there is nothing else to do, say they, but to take off their intention of revenge, which is criminal, and place it on the desire of defending their honour, which is lawful in the opinion of our Fathers. And in this manner they fulfil their duty towards God and towards man. For they satisfy the world by permitting their ACTIONS, and satisfy the Gospel by purifying their INTENTIONS. For this you are obliged to our modern Fathers, Sir, for the ancients knew nothing of the matter. Do you understand me now? Perfectly well, said I. You allow men the outward and material ACTION, and give to God the inward and spiritual INTENTION; and by this

this equitable division, you connect the caprices of man with the laws of God. But to tell you the truth, Father, I distrust your promise a little, and doubt whether your authors assert quite so much as you do.

How unjust, said the Father, are your suspicions! I have not advanced any thing but what I can prove, by so many passages; that their number, authority, and reasons will strike you with admiration. For, to show the union between the maxims of the Gospel and those of our Fathers, by means of this direction of the intention, pray mind what our father REGINALDUS says, in praxi. l. 21. n. 62. p. 260. "Private persons are forbid to revenge themselves:" For St. PAUL says, Rom. xii. 17. "Recompence to no man evil for evil." And Eccl. xxviii. 1. "He that revengeth shall find vengeance from the LORD, and he will surely keep his sins in remembrance." Besides what is said in the Gospel, of forgiving offences, as in the sixth and eighteenth chapters of St. MATTHEW. Upon my word, Father, said I, if after this he says any thing that is contrary to Scripture, it is not for want of knowledge at least. But pray what does he conclude from thence? This, quoth the Father:

"From

LETTER VII. 139

“ From all these things it appears, that a
 “ SOLDIER may instantly pursue the man
 “ that has wounded him. Not indeed with
 “ an intention to render evil for evil, but to
 “ preserve his honour. *Non ut malum pro*
 “ *male reddat, sed ut conservet honorem.*”

Do not you see what care is taken to forbid entertaining an intention to render evil for evil? And that because the Gospel has forbidden it? It's what our Fathers could never admit of. See LESSIUS, de just. l. 2. c. 9. d. 12. n. 79. “ A man that has received a blow must not have the intention
 “ to revenge himself, but he may have the
 “ intention to avoid infamy, and for that
 “ reason may return the affront on the spot,
 “ and that too with the sword. *Etiā cum*
 “ *gladio.*” We are so far from permitting men to entertain a design to be avenged of their enemies, that our Fathers will not so much as let them wish for their death, from a principle of hatred. ESCOBAR, tr. 5. ex. 5. n. 145. “ If your enemy is inclined to
 “ hurt you, you must not wish his death from
 “ a principle of hatred, but you may from a
 “ principle of safety to yourself.” For your INTENTION thus directed, becomes so lawful, that our great HURTADO DE MENDOZA

DOZA

DOZA says, "that you may pray to God
 " to punish your persecutors with sudden
 " death, if there is no other way to escape
 " them." L. de Spe, vol. 2. dif. 15. 3.
 sect. 4. §. 48.

Reverend Father, said I, our good mother the Church, amongst her other prayers, has forgot to give us one for this same INTENTION. Why, let me tell you, said he, our good mother has not taught her children every thing that they can ask of God; nor indeed could she, because this opinion is of later date than the Breviary. What a fine chronologist you are indeed! But, waving that, mind this passage of father GASPAR HURTADO, de sub. pecc. diff. 9. quoted by DIANA, p. 5. tr. 14. r. 99. This HURTADO is one of ESCOBAR's four and twenty elders. "A clergyman who has a living, may
 " without sin wish the death of him that has
 " a pension out of it; and so may a son the
 " death of his father, and rejoice when it
 " comes, provided that wish proceeds from
 " a motive of gain only, and not from personal hatred."

O Father, cried I, what fair fruit does this DIRECTION of the INTENTION produce! I see it's power extends very far, but yet

yet there are certain knots very hard to untie, and yet are very necessary for this sort of gentlemen. What may they be, dear Sir, said the Father? Shew me, said I, (with all this DIRECTION of INTENTION) that it is lawful to fight a DUEL. Our grand HURTADO DE MENDOZA, said the Father, shall satisfy you instantly; it is in a passage cited by DIANA, p. 5. tr. 14. r. 99. "A gentleman that is challenged to fight a DUEL, and is known to be a person not over devout, whose daily sins, which he commits without scruple, manifestly shew that he does not refuse the DUEL on account of religion, but merely out of fear, and for that reason is called a chicken and not a man: *Gallina et non vir*. Such an one may, to preserve his honour, go to the place appointed, not indeed with a full intention to fight, but to defend himself if his antagonist comes unjustly to attack him. And the action in itself will be quite indifferent. For where is the harm pray in going into a field, and walking about there, waiting for a man, and defending himself if any one comes to attack him?" Thus he commits no sort of sin, for this is by no means accepting of a
DUEL,

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DUEL, as his intention is directed to other circumstances ; for the accepting of a DUEL consists in the determined intention to fight, which this person never designed to do. Father, quoth I, you have not kept your word ; for this is not properly to PERMIT DUEL-LING ; so far from it that this passage deems it to be so strictly forbidden, that you must not so much as call it one.

Ha, ha, ha, said the Father, you begin to examine nicely into things, I perceive ; I am very glad of it : Though methinks there is enough said in this passage to allow them, that have a mind, to fight a DUEL, all they can require. But since you demand a categorical answer, our father LAIMAN shall give you one, who expressly PERMITS DUEL-LING, if he that accepts it, does it only with an intention to preserve his honour, or his fortune. l. 3. p. 3. c. 3. n. 2 & 3. “ If
“ a soldier, or courtier, finds he shall lose
“ his honour or fortune if he does not ac-
“ cept a challenge, I cannot see how either
“ of them can be condemned for accepting
“ of it, in his own defence.” PETRUS
HURTADO, quoted by our celebrated Es-
COBAR, says the same thing. Tr. 1. ex. 7.
n. 96. And at n. 98 he gives you these
words

words of HURTADO : " A man may fight
 " a DUEL even to defend his goods, if they
 " cannot be preserved any other way ; be-
 " cause every one has a right to defend his
 " goods, even by killing his enemy."

This gave me double astonishment, first
 to see the piety of the King *, in employing
 all his power to forbid and banish DUELLING
 out of the State ; and the piety of the Jesuits,
 in employing all their subtlety to permit, nay
 authorise it in the Church.

But the good Father was running on so
 fast that there was no stopping him : He
 went on therefore thus : SANCHEZ (pray mind
 a little what great men I quote) goes still fur-
 ther ; for he permits a man not only to ac-
 cept, but even to send a challenge, provided
 he will but direct his intention aright.

And in this our ESCOBAR n. 97. follows
 him. Does he, Father, said I ? Then I
 have done with him : but I will never be-
 lieve it till I see it. Why then read it your-
 self, said he, it is in SANCHEZ's moral the-
 ology, l. 2. c. 39. n. 7. " It is very reason-
 " able to say, that a man may fight a
 " DUEL to save his life, his honour, or his
 " goods, (supposing the last to be of any con-

* LAWIS XIV.

" considerable

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“ fiderable value) when it is evident that his
 “ adversary has an evil defign to rob him of
 “ one or all unjustly, by vexatious fuits, or
 “ otherwise, and there could be no other
 “ way to defend them. And NAVARRÉ
 “ is very much in the right when he fays,
 “ that in that cafe a man may both accept
 “ and fend a challenge. *Licet acceptare et*
 “ *offerre duellum*. A man may likewise flab
 “ and kill his enemy flily. And when he
 “ can do fo, and get quit of him, it is better
 “ than to fight a DUEL, for then he neither
 “ expofes his own life to danger, nor par-
 “ takes of his enemy’s crime, which he muft
 “ do in a DUEL.”

This laft, faid I, Father, is what one
 may call a pious lying in wait ; but pious as
 it is, it is ftill lying in wait ; becaufe you let
 one man kill another TREACHEROUSLY.
 Did I fay, quoth the Father, that one man
 may kill another TREACHEROUSLY ? GOD
 forbid ! I faid he might do it SLILY, and
 you infer from thence that he might do it
 TREACHEROUSLY.

But when ESCOBAR has taught you that
 there is a wide difference between one and the
 other you will change your note.” “ To kill
 “ TREACHEROUSLY, according to him, tr. 6.

¶ ex. 4. n. 26. is when one man murders
 another who had no reason to suspect him.
 And therefore he that murders his enemy
 cannot be said to murder him TREACHER-
 ously, though he lies in wait for him,
 or stabs him in the back. *Licet per in-*
fidias, aut à tergo percutiat. And in
 the same book, n. 56. " he that murders
 his enemy after a reconciliation, and pro-
 mise made not to attempt his life any more
 cannot be said to murder him TREACHER-
 ously, unless there had been a more than
 ordinary friendship between them. *Arctior*
Amicitia.

You see by this, Sir, that you do not so
 much as know the meaning of the terms,
 and yet pretend to talk like a doctor. I must
 own, said I, this is something new to me :
 and from this definition I will venture to say
 that there is no such thing as killing any man
 TREACHEROUSLY : for no man ever
 thought of killing any one but an enemy,
 But be that as it will, according to SAN-
 CHEZ then, I may venture to kill, (I do not
 say any longer TREACHEROUSLY) any false
 accuser by lying in wait for him, and stabbing
 him in the back ! Yes, said the Father, but
 by directing your intention right : you always
 Vol. I. L forget

forget the main thing. MOLINA preaches the same doctrine. To. 4. tr. 3. disp. 12. and so does our learned REGINALDUS, l. 21. cap. 5. n. 57. "A man may kill the false witnesses which his enemy has suborned against him." And to crown all, according to our great and celebrated Fathers TANNERUS and EMANUEL SA, he may murder the false witness, and the judge too, if they happen to be in concert with each other. His words are these : tr. 3. disp. 4. q. 8. n. 83. "SOTUS and LESSIUS tell you that it is not lawful to kill the false witnesses and the judge, though they conspire to put an innocent man to death ; but EMANUEL SA, and some other authors are in the right for rejecting that opinion, at least in *foro conscientiae*. And in the same place affirms that one may murder both witnesses and judge."

Father, said I, I want no further instruction as to what regards the PRINCIPLE of directing the intention, but at present should be glad to be instructed likewise in its consequences, and in all the instances where this method gives a power to kill. And for fear of mistakes, (for in this case equivocations are very dangerous) let us return to those you have already mentioned.

Mur-

Murder must not be committed; I find, but when it is very apropos and upon a good probable opinion. And you have assured me that by RIGHTLY directing the intention, (according to your Fathers) a man may (to preserve his honour, or his goods) accept a challenge, sometimes send one, kill a false accuser sily, together with his witnesses, and even the judge himself, if he is so far corrupted as to make himself a party; you have told me too, that he that has received a box on the ear may do himself justice by the sword, though not through a principle of REVENGE. But yet you have not told me exactly how far he may go. You can hardly be mistaken in that, quoth the Father, for he may go as far as murder. Which is plainly proved by our learned HENRIQUEZ. l. 14. c. 10. 3. and many more of our Fathers, quoted by ESCOBAR, tr. 1. ex. 7: n. 48. " If a man gives you a box on the ear, " and runs away, you may kill him, if you " can do it without hatred or revenge, or " making room for frequent murders, destructive to the State. And the reason is, " because a man may as well run after him " that has robbed him of his honour as after " one that has robbed him of his coat. For " though your honour is not in your ene-

“ my’s hands as your coat may be, never-
 “ theless it may be recovered by the same
 “ means, by exhibiting such marks of gran-
 “ deur and authority which demand respect
 “ in the world. And indeed, is it not mat-
 “ ter of fact, that he who has received a
 “ slap in the face is reputed to be without
 “ honour, until he has killed his adversary?”

This was so very shocking that I could
 hardly contain myself. But in order to know
 something further, I let the Father proceed
 thus. Nay, said he, you may kill a man
 for his intention ONLY to give you a blow,
 if there is no other way to prevent it. There
 is nothing more common in our Fathers;
 AZOR, for example, one of the twenty four
 elders, inst. mor. part. 3. p. 105. says thus :
 “ Is it lawful for a man of honour to kill
 “ him that has a mind to give him a box on
 “ the ear, or a stroke of a stick? Some say
 “ no : because the life of one’s neighbour
 “ should be dearer than one’s honour : be-
 “ sides the cruelty there is in murdering a
 “ man only to prevent a box on the ear.
 “ Others say yes : and for my part I think
 “ it PROBABLE, when it cannot be other-
 “ wise prevented. Else how will the honour
 “ of the innocent be free from the malice of
 “ the insolent?” Our great FILIUTIVS says

the same, to. 2. tr. 29. c. 3. n. 50. And father HEREAU in his treatise of manslaughter, HURTADO DE MENDOZA in 2. 2. disp. 170. sect. 16. §. 137. And BEGAN, Som. t. 1. q. 64. de homicid. And our fathers FLAHAUT and LE COURT, (in their writings which the university endeavoured to suppress, but in vain) with ESCOBAR in the same place, n. 48. teach all the same doctrine; which in short is so generally supported, that LESSIUS says, no casuist will dispute it, l. 2. c. 9. n. 76. For he brings a great number that are for it, and not one against it; nay he goes still farther, and quotes PETER NAVARRE, who speaking of affronts in general, of which a box on the ear is the most sensible, declares this to be the united opinion of all the casuists. *Ex sententia omnium licet contumeliosum, occidere, si aliter ea injuria arceri nequit.* Well, Sir, said the Father to me, are you satisfied now? Will you have any more?

No Father, said I, thanking him, it is already too much. But yet to see how far this damnable doctrine would go, I asked him if I might not murder a man for something less than a blow? Cannot you tell me how to direct my intention so as to kill a man for giving me the lie? Yes, Sir, according

to father BALDELLE, l. 3. disp. 24. quoted by ESCOBAR in the same place, n. 49. "It is lawful to kill the man who says to you, you lie; if there is no other way to correct his insolence." And our Fathers will give you leave to kill a man for slander: for LESSIUS, whom father HEREAU quotes in the same page says, "if you endeavour by vile calumny to ruin my reputation before persons of honour, and I cannot prevent it any other way than by killing you; may I do it? Yes, say all the modern authors, though the crime objected should be TRUE, but yet of so secret a nature as not to be discovered by the ordinary methods of justice." Hear the proof: "If when you are resolved to rob me of mine honour by giving me a slap on the face, I am permitted to prevent it by force of arms; the same reason holds when you are resolved to do me the same injury with your tongue. Further, it is lawful to prevent an affront, therefore it is lawful to prevent slander. Lastly honour is dearer than life; but one may kill to defend one's life, therefore one may kill to defend one's honour." This is what we call logic, Sir, not your idle tittle tattle, but solid argument

argument and proof. But this admirable author goes still farther, and shews you, n. 78. that you may kill a man for a mere gesture or mark of contempt. "A man's honour, says he, may be attacked several ways, from which he may JUSTLY defend himself: as when a person threatens to strike you with a stick, or give you a box on the ear, or offers to affront you with opprobrious language, or any other mark of contempt. *Sive per signa.*"

I see, Father, that you have taken abundant care to defend mens honour, but you have left their lives very much exposed, if I can lawfully and with a good conscience kill a man for bare slander, or a disobliging motion of the hands or lips. That is very true, said the Father, but our casuists have had circumspection enough, not to put this doctrine entirely into practice upon such frivolous occasions. For they own at least *practice vix probari potest*: "We must not always put this in practice;" and the reason is this. I know what the reason is, said I, it is because your Fathers have a just regard to the law of God which forbids murder. No Sir, said he, you are quite out, that is no reason at all, for they know it is practicable in conscience,

science, and infallible in truth considered in itself. Why do they forbid it then, said I? Because, said he, if we were to kill all the backbiters and slanderers, we should dispeople a whole State in the twinkling of an eye; and this is what REGINALDUS tells you, l. 21. n. 63, p. 260. "Although this opinion, (that a man may kill another for a simple slander) is not without PROBABILITY in THEORY, yet the contrary must be followed in PRACTICE. For, in what manner soever you propose to defend yourself, the public good must be considered. Now it is clear that were you to slaughter the world at such a rate there would be too many murders." LESSIUS says the same in the place quoted above, "Care must be taken that the practice of this maxim be not hurtful to the State; for in that case it must not be allowed; *Tunc enim usus non est permittendus.*"

What! Father, said I, have you thrown down all the religious barriers against murder, and only set up your political ones? Will they be able, do you think, to stop a man in his full career, when driven on by his resentment? I am afraid not; for it is also PROBABLE that it does no hurt to a State by ridding

ridding it of a corrupted member. Why that is the very reason, quoth the Father, that our FILIUTUS gives, together with another which in my poor opinion is of very great weight, 15. 39. c. 3. n. 51. "A man" may be hanged for killing a man on that "account."

Did not I tell you, Father, said I, that you would never do any good till you got the judges of your side? The judges, said he, who do not examine into men's consciences, determine merely from the appearance of the fact; but we principally regard the intention. And hence it is that our maxims sometimes differ a little from theirs. Be that as it will, said I, good Father, it is plain enough from your doctrine, that setting aside the hurt it does the State, I may kill a slanderer without wounding my conscience, if I can but secure my person.

But have you made no provision for your neighbours GOODS, as well as his HONOUR? They are less considerable, it is true, but yet methinks — they are worth keeping — Pray Father, could not I so direct my intention as to kill a man that had a mind to rob me of them? Yes sure, said the Father. Have you forgot what I said above upon that subject?

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ject? What do you think of this? "Though:
 " you do not fear any violence from the man.
 " that robs you, because he runs away, yet
 " all our casuists agree that you may kill
 " him." And AZOR of our society proves it,
 p. 3. l. 2. c. 1. q. 20.

But pray Father, said I, how much must
 the thing be worth, to drive us to these ex-
 tremities? Why, according to REGINALDUS,
 l. 21. c. 5. n. 66. and TANNERUS, in. 2. 2.
 disp. 4. q. 8. d. 4. n. 69. "the thing must be
 " worth, in the judgment of a prudent per-
 " son, a great deal." And LAYMAN and
 FILIUTIUS say so too. They might as well
 have said nothing, replied I; for where must
 I run to find out this prudent person, so rare
 to be met with, to settle the value? Why do
 not your casuists fix the sum exactly? How,
 said the Father, do you think it so easy a
 thing, to weigh the life of a man and of a
 Christian too, against money? It is in this
 case that I have a mind to let you see how
 much you want our modern casuists. Turn
 over now all your ancient Fathers, and ask
 them what price they set upon murder? But
 if you ask till dooms-day you will have no
 answer but—NON OCCIDES: THOU SHALT
 NOT KILL!. Who then has dared, said I, to
 fix

fix a price on blood? The great and incomparable MOLINA, said the Father, the glory of our society, who by his inimitable skill has rated it “ at six or seven ducats, for “ which you may run after, and kill the man “ that has robbed you, though he runs a- “ way.” It is in t. 4. tr. 3. disp. 16. d. 6. And in the same place he goes still farther and says, “ that he dared not condemn any man “ as guilty of sin, who kills another for “ robbing him of the value of a crown, or “ less: *Unius aurei, vel minoris adhuc va- “ loris.*” Which induced ESCOBAR to establish this general rule, n. 44. “ That, accord- “ ing to MOLINA, one man may kill another “ REGULARLY for the value of a crown.”

O Father, said I, how came MOLINA by such penetration as to settle a thing of this importance without any lights given him, either from Scripture, Councils, or Fathers! It is plain he must have had very particular illuminations, but as distant from St. AUGUSTIN's upon murder, as they are upon grace.

Give me leave to thank you, good Father, said I, for my clear intelligence in this point; for I discern perfectly well that no body will scruple henceforth to kill a man that shall injure him in his honour, or his goods, except the

the clergy. What do you mean by that, replied the Father? Do you think it reasonable that **THEY** only, to whom all men should shew the greatest respect, ought to be exposed alone to the insults of the wicked? No, no, our Fathers have taken care of that, for **TANNERUS**, to. 2. d. 4. q. 8. d. 4. n. 76. says, "that not only ecclesiastics, but monks too, may murder a man not only in defence of their lives but of their chatels too, whether they are their own or those of their **COMMUNITY**." **MOLINA**, as quoted by **ESCORAR**, n. 43. **BECA** in 2. 2. t. 2. q. 7. de homic. concl. 2. n. 5. **REGINALDUS**, l. 21. c. 5. n. 68. **LAYMAN**, p. 3. tr. 3. p. 3. c. 3. n. 4. **LESSIUS**, l. 2. c. 9. d. 11. n. 72. and others, who all make use of the very same words. Nay, according to our celebrated father **L'AMY**, "it is lawful for priests or monks to kill, by way of prevention; such as have a mind to blacken them by backbitings and calumnies. But you must always take along with you a well directed intention." Hear what he says, to. 5. disp. 36. n. 118. "priests or monks may murder a false accuser, who threatens to publish any scandalous crimes, either of **THEM** or of their society, if
" the

"the publication can be prevented by no other way; as when he is just upon the point of spreading his venom, if not killed immediately." For in that case, as it would be lawful for a monk to kill him that would take away his life, so it is lawful to kill the thief that would rob him or his monastery of their reputation, in the same manner as it is lawful for a layman to do.

"Ay, said I, Father! that is what I never knew before. I always thought just the reverse, like a simpleton, because I heard it said that the Church held bloodshed in such abhorrence, that she would not permit her ecclesiastical judges so much as to be present at the condemnation of a criminal. Never trouble your head about that, said he, but mind what your spiritual Father says. L'AM \propto proves this doctrine beyond dispute, but with modesty becoming so exalted a man, he submits it to the READER'S DISCRETION. And CARAMUEL, our glorious defender, looks upon this rule to be so certain, that he positively asserts, the contrary is not so much as probable. THEO. fond. page 543. From whence he draws many admirable conclusions, one of which he calls THE CONCLUSION OF CONCLUSIONS: *conclusionum conclusio*.
" That

“ That a priest is PERMITTED sometimes
 “ not only to kill a false accuser, but that
 “ there are certain cases where he OUGHT
 “ to do it : *Etiam aliquando debet occidere.*”

On this foundation he examines several questions that we never heard of before ; as this for example. WHETHER THE JESUITS MAY KILL THE JANSENISTS? Bless me, cried I ! that is the most surprising point of divinity I ever yet heard of ! and I look upon the Jansenists as dead men already, from father L’AM Y’s doctrine. A bite, quoth the Father, a clean bite ; for CARAMUEL infers just the contrary from the same principles. How can that be, said I ? Because, said he, they do not injure our reputation. His words are these, n. 1146. and 1147. p. 547 and 548. “ The Jansenists call the
 “ Jesuits Pelagians, may one kill them for
 “ that ? No. : because the Jansenists can no
 “ more obscure the glory of our society,
 “ than an owl can that of the sun. On the
 “ contrary, they rather enhance it, though
 “ against their intention : *Occidi non possunt,*
 “ *quia nocere non potuerunt.*”

How, Father ! do the lives of the Jansenists only depend upon their power to hurt your credit ? They are but in a poor way, if
 that

that be the case. For if there should be but the least PROBABILITY that they could injure you, without more to do they are liable to be butchered; and by a single syllogism, with a well directed intention, you may dispatch any body with a safe conscience. How lucky is it for such as cannot bear injuries, to learn this doctrine! But ah! how unhappy for those that give the offence! Sincerely and truly, Father, said I, it is better to have to do with people that never learned any religion at all, than with those that have learned it as far as THIS DIRECTION. For in short, the intention of the ASSASSIN is but poor comfort to him who is wounded. He does not perceive this secret intention, but only feels the too well directed thrust. And I do not know whether a man would not be less vexed to be brutally killed by a set of madmen, than to feel himself conscientiously stabbed by pretenders to piety.

Without jesting, Father, I am something surpris'd at all this; and those questions of father L'AMY and CARAMOUEL, I do not like at all. Why so, said the Father? Are you a Jansenist? I have another reason, said I, which is this: from time to time, I write to a friend in the country all I can learn of the maxims of
your

your Fathers, and although I only simply relate, and faithfully quote, nothing but their own proper words, yet I am not sure, but that some wrong-headed fellow or other, by taking it into his noddle that I am an enemy to your society, may draw such conclusions from your settled principles, as may prove fatal to——. Never fear, quoth the Father, you are safe enough I will warrant you. You may depend upon it, that what our Fathers have printed with the approbation of our superiors, is neither bad in itself nor dangerous to divulge.

Upon the strength of the good Father's guarantee, Sir, I have adventured to write; but I always want paper more than matter, for there is so much behind, and of such a fertile nature, that it would require some volumes to exhaust this subject.

I am, Sir, &c.



L E T-

LETTER VIII.

Paris, May 28. 1656.

S I R,

YOU thought that no body would have curiosity enough to know who and what you and I are ; however there are some folks who pretend to guess at it, though they miss the mark. Some take me for a doctor of the Sorbonne : others say that my letters were wrote by four or five people, that are neither priests nor any way related to the Church any more than I am. All these erroneous suspicions shew that I was not mistaken in the method I made use of, to conceal myself from every body except yourself and the good Father, who bears with my visits, as I must bear with his conversation, which I can hardly do without a disagreeable reluctance. But I am obliged to lay a re-

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straint on myself, for I should hear no more from him if he once perceived that I was really shocked at his discourse, and should be unable to fulfil my promise to you, which was to acquaint you with the Jesuits morality. I can assure you, Sir, that you ought to set some value upon the violence I do myself : for it is no small torture to see such wild out of the way notions destroy the whole body of christian morals, without daring to open my lips. But I believe, after having endured so much to please you, I shall break out at last (when I have heard all he can say) to please myself. In the mean time I shall endeavour to hold my tongue, for the more intent I am, the more communicative he is. He told me so many things at the last visit, that I shall hardly be able to tell you all ; but you will find some principles curiously calculated to oppose restitution ; for let him palliate or qualify his maxims as much as he will, those I shall send you tend to nothing but to favour corrupt judges, usurers, bankrupts, thieves, whores, bawds, wizards and witches, all which are bountifully discharged from restoring what they can get by their several callings. How this is done the Father told me in the following manner.

From

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From our first meeting, said he, I promised to let you know the maxims of our Fathers for all sorts and conditions of men. You have seen already those that relate to the beneficed clergy, priests, monks, servants and gentlemen ; let us now go through the rest, and begin with the judges.

And, here let me shew you one of the most important, and beneficial maxims that our casuists could ever teach them. It is one of our learned CASTRO PALAO's, one of our twenty four elders. His words are these : " May a judge in a point of law
 " give judgment according to one PROBABLE
 " OPINION, forsaking another that is more
 " PROBABLE ? Yes, and even though it is
 " against his own sentiments. *Immo contra*
 " *propriam opinionem dummodo probabilitas*
 " *fit circa jus.*" And this is father ESCOBAR's opinion also.

This begins finely, said I, Father ; the judges are very much obliged to you. And methinks it is very odd, that they should find fault with your PROBABILITIES, (as we find sometimes they do,) since made so much in their favour. For by this means you give them as much power over the fortunes, as you take yourselves over the consciences of men.

M 2 I hope,

I hope, said the Father, that this will convince you what we do is not out of INTEREST ; we consider only their peace of conscience, and to this purpose our great MOLINA has taken much pains, but not in vain, about the presents that are sent them. For, to remove all the scruples which they might have in certain cases to accept of them, he has taken the trouble to enumerate all the cases where they may do it with A SAFE CONSCIENCE, except there should be a particular law against it. Here they are, to. 1. tr. 2. d. 88. n. 6. “ A judge may take
 “ presents from the parties concerned, who
 “ make them either out of friendship, or
 “ gratitude for the justice that has already
 “ been done them, or to induce them to do
 “ it afterwards, or to incline them to take a
 “ particular care of their business, or lastly
 “ to engage them to dispatch it out of
 “ hand.” Our learned ESCOBAR treating of the same subject, tr. 6. ex. 6. n. 48. says thus: “ If there be several persons who
 “ have an equal right to be dispatched, and
 “ the judge should take money from one expressly on condition (EX PACTO) that he
 “ should be dispatched the first, Does that
 “ judge sin? No, certainly, says LAYMAN,
 “ for

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“ for according to the law of nature he does
 “ no injustice to the others, if he grants to
 “ one, in consideration of his present, what he
 “ might have granted to any other, if he
 “ had thought it proper ; and indeed the
 “ judge being engaged to do justice equally
 “ to all, because they have all an equal right,
 “ he is more obliged to do it for him, who
 “ made the present merely to procure this
 “ preference to the others. And this prefer-
 “ ence seems to carry some merit with it that
 “ may challenge a reward. *Quæ obligatio*
 “ *videtur pretio æstimabilis.*”

Rev. Father, said I, you surprise me with
 this permission, of which the first magi-
 strates of the kingdom as yet are entirely
 ignorant. For the first president of the par-
 liament, to prevent such a scandalous partia-
 lity, made an order that no clerks or secreta-
 ries should take bribes, which plainly proves
 that he was far from thinking that the judges
 might ; and all the world applauded his e-
 quitable reformation.

The good Father, amazed at what I said,
 Is that true, said he ? I never heard of it be-
 fore. But, continued he, as our opinion is
 but PROBABLE, the contrary is PROBABLE
 too. Upon my word, Father, said I, every

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body is of opinion that what the president did was more than PROBABLY well done, because he put a stop to that torrent of public corruption which had reigned but too long in the law. I believe so too, says the Father, but no more of that ; let us have no more to do with the judges. I cannot blame you, Father, said I, for I do not think they use you well, considering what you have done for them. It is not for that, says he, but there are so many other points to be discussed, that we must not dwell too long upon one subject.

Let us come now to your men of business. You know that the greatest trouble we have with them is to keep them from usury ; to prevent which our Fathers have taken the most particular care imaginable ; this vice is so detested by our society, that ESCOBAR affirms, tr. 3. ex. 5. n. 1. " that it is HERESY to say that usury is no sin." And father BAUNY in his collection of sins, ch. 14. has filled several pages with the punishments that are due to USURERS ; he declares them to be " infamous when alive, and unworthy of burial when dead." Bless me ! Father, said I, of all the people in the world, I could never have thought that father

ther BAUNY could be so severe. Yes but he can, said he, when there is occasion for it. But then this learned casuist considering that men are inclined to usury only through a thirst of gain, he says at the same place, " Usurers would be very much obliged to any casuist who would secure them both from the cursed effects, and sin of usury, by a proposal that would bring in as much or more profit in a lawful way, than they can get by an usurious one." No doubt of it, said I, for then we should have no more usurers. This, said he, is what father BAUNY has done " by a general expedient for all sorts of people, gentlemen, presidents, counsellors, &c." and so easy that you have nothing to do when you lend your money but to pronounce a few words, in consequence of which, you take up your profit, without incurring the sin of usury, which otherwise it would most certainly be. Pray Father, said I, what may those mysterious words be? His own plain words, said he, not mysterious at all, for you know that he wrote his Summary of sins in French, on purpose, as he says in his preface, to be understood by all mankind. " The man of whom you want to borrow money shall

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“ answer in this manner. I have no money
 “ to lend ; it is true I have some to place
 “ out to lawful and honest advantage. If
 “ you are willing industriously to improve
 “ the sum you want in any thriving business
 “ where I could be taken in as partner, I
 “ might possibly be persuaded to accommodate
 “ date you. But as there is a great deal of
 “ trouble in settling the profit arising from
 “ trade, if you will give me a certain pre-
 “ mium in hand, and lawful security for the
 “ whole principal, we shall sooner agree,
 “ and I will count you down the money
 “ this instant.” Is not this an easy way to
 get money without sinning ? And has not fa-
 ther BAUNY good reason to conclude as he
 does in these terms ? “ By this method, in
 “ my opinion, abundance of people in the
 “ world, who by usury, extortion, and un-
 “ lawful contracts, provoke the divine ven-
 “ geance against them, may save their souls,
 “ and get money into the bargain, by honest,
 “ easy, and lawful means.”

O Father, said I, these are powerful
 words indeed ! Sure they have some secret
 virtue in them to exorcise the spirit of usury,
 which I am not apprised of : for I always un-
 derstood that this sin consisted in receiving
 back

back more money than was lent. Then, quoth the Father, you understand very little of the matter ; for according to our casuists, usury is little else than your intention to make an advantage merely as usury. And that is the reason that ESCOBAR can make us avoid running into usury, by diverting only our intention. tr. 3. ex. 5. n. 4. 33, 44. “ It “ would be usury, says he, to make an ad- “ vantage from those to whom you lend, “ if you demand it as a lawful and just “ debt ; but if you demand it as a debt of “ gratitude, or acknowledgment of a favour, “ it is not usury at all.” And n. 3. “ It is “ not lawful to have an intention to lend “ your money upon usury directly ; but to “ expect a profit from the good will of him “ to whom you lend it, *mediâ benevolentiâ*, “ is no longer usury.”

What do you think of these methods ; are not they nicely excellent ! But yet in my opinion one of the most valuable (for we have good choice) is the contract MOHATRA. The contract MOHATRA, Father ! I see very well, said he, that you do not know what it is ; but do not be surpris'd, there is nothing strange in it but the name, and that ESCOBAR shall explain to you, tr. 3. ex. 3. n. 36.

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n. 36. "The contract MOHATRA, is that by
 " which you buy cloth or filk dear and upon
 " trust, on purpose to sell it again immedi-
 " ately to the same person for ready money,
 " and cheap." Now you know what MO-
 HATRA is, by which you see a man re-
 ceives ready cash, by remaining debtor for
 more.

Father, said I, no body but ESCOBAR,
 I believe, ever made use of that term; do
 any other authors mention it? I am surpris'd,
 said the Father, at your ignorance: MOHA-
 TRA is treated of, and very learnedly too,
 in the very last book of theological morality
 that was printed but this last year at Paris:
 It's title is, "*Epilogus summarum*, an epitome
 " of all the bodies of divinity collected
 " from SUAREZ, SANCHEZ, LESSIUS,
 " FAGUNDEZ, HURTADO, and other fa-
 " mous casuists," as the title page in-
 forms you, at p. 54. you have these words,
 " MOHATRA is when a man that wants
 " twenty guineas, buys goods of a trades-
 " man to the amount of thirty guineas,
 " payable in a year, and sells them back
 " again to the tradesman upon the spot, for
 " twenty guineas ready money."

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You see by this that MOHATRA, is no stranger. Very true, Father, said I; but the point in hand is to know if this contract be lawful. No, said the Father, for ESCOBAR tells us at the same place, that there
 “ are some laws that forbid it under the
 “ most rigorous penalties.” Why then, said I, it is good for nothing. Pardon me, Sir, said the Father, for in the same page he gives us some expedients to render it lawful, even
 “ though the tradesman who sells and buys
 “ again had his eye principally to nothing but
 “ the profit, provided only that in selling he
 “ does not exceed the highest price of that
 “ sort of goods, and in buying again does
 “ not give less than the lowest; except it
 “ had been agreed upon before in express
 “ terms, or any other way whatever.” But LESSIUS de just. l. 2. c. 21. d. 16. says,
 “ That though the tradesman had sold his
 “ goods with a design to buy them again
 “ at an under rate, he is not obliged to re-
 “ turn the overplus, except perhaps out of
 “ charity, or if the person from whom he
 “ exacts it should be in very necessitous
 “ circumstances, and then only if he can do
 “ it without any inconvenience to himself :
 “ *Si commodè potest.*” Which I think is as
 much

much as can be said. Indeed Father, says I, a greater indulgence than this might have very vicious consequences. You see by that, said he, that our Fathers know where to stop : and you must perceive the great service of MOHATRA.

I could shew you several other ways, but these are sufficient ; and now I will entertain you with such, whose affairs are but in a bad situation. Our Fathers dispense their consolations, in proportion to every one's circumstances. For if they are not rich enough to live genteely and pay their debts besides, they may conceal part of their substance, break, and bilk the creditors. This is what LESSIUS has decided, and ESCOBAR confirmed ; tr. 3. ex. 2. n. 163. " Can a
 " bankrupt detain with a safe conscience, as
 " much of his effects as will support his fa-
 " mily with honour and credit ? *Nè indecorè*
 " *vivat* ? LESSIUS and I maintain that he
 " may, even though he had got them by
 " injustice, or crimes notorious to all the
 " world : *Ex injustitia, et notorio delicto.*"
 But he cannot detain, in this case, quite so much as he might in some others."

How ! Father, said I ; what strange sort of charity is this ! Must a bankrupt, out of
 what

what he has amassed by robbery, keep enough to support his family with honour, and not pay his creditors to whom it lawfully belongs? One cannot please every body, said the Father, but our casuists have had particular care of these poor unhappy men; and it is in favour of such [indigent persons] that the great VASQUEZ, quoted by CASTRO PALAO, says, to. 1. tr. 6. d. 6. p. 6. n. 12. " That when you see a highwayman
 " resolute and ready to rob a poor person,
 " you may, to put him off, point out another
 " particular person that is richer, in lieu of
 " the poorer." If you have neither VASQUEZ, nor CASTRO PALAO, by you, you will find the same thing in your ESCOBAR. For, as you know, he hardly says any thing but what is taken from the twenty four of our most celebrated Fathers. tr. 5. ex. 5. n. " 120. The practice of our society concerning charity towards your neighbour."

But do not you think it is an odd sort of charity, Father, to rob PETER to pay PAUL? I do not like such partial doings; charity should be complete; and, in my opinion, he that gave the counsel should be afterwards obliged in conscience to make good whatever was lost in consequence of

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It. By no means, said the Father, for he did not rob the rich man himself, he only advised ANOTHER to do it.

And now, said the Father to me, listen with the strictest attention, to father BAUNY's most excellent decision upon a case that will surprise you more than all the rest, in which you will think it almost impossible to avoid restitution. It is in the thirteenth chapter of his Summary ; his words are these : " A person desires a dragoon to beat his
 " neighbour, or burn a farmer's barn who has
 " affronted him ; now the question is, if
 " the dragoon proves insolvent or runs away,
 " whether the person who desired him to
 " commit those acts of violence, be obliged
 " to repay, out of his own pocket, the damage arising from thence ? In my opinion
 " he is not [obliged.] For no one is obliged
 " to restitution who has not violated justice.
 " And pray where is the violation of justice
 " in desiring a man to do one a favour ? Let
 " your request be what it will, it is still in
 " the dragoon's power either to grant, or refuse it : and to whatever side he inclines it
 " must be by an act of his own free will ;
 " for there is nothing can oblige him to it,
 " but his good nature, his complaisance,
 " and

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“ and his sweetness of temper. If then the
 “ dragoon does not make amends for the da-
 “ mage he has been guilty of, the person,
 “ at whose entreaty he did that damage, is
 “ under no sort of obligation to make it
 “ good.”

This passage had like to have put an end to our dialogue ; for I had much ado to prevent bursting out into a horse laughter at the GOOD NATURE, SWEETNESS, and COMPLAISANCE of a dragoon who burns down a barn. Besides the unaccountable arguments to save the chief and principal incendiary from restitution, whom the judges would not have saved from the gallows : but if I had not contained myself I should have affronted the good Father who was in no laughing mood, but went on seriously in the following manner.

You ought, Sir, to know, by this time, from such a number of proofs, how trifling all your objections are, which serve to no other purpose, but to lead me off from my subject. Let us return then to those miserable souls, for whom, our Fathers and LESSIUS among the rest, have so great compassion, that for their comfort he assures them, l. 2. c. 12. n. 12. “ that they may not on-
 “ ly

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“ ly steal when their necessities are intoler-
 “ able, but when they are heavy too, and
 “ yet not so heavy neither but that they may
 “ be borne.” ESCOBAR says the same, tr.
 1. ex. 9. n. 29. To me this is very surprising,
 Father! for there is scarce a man in the
 world but at some time or other finds his ne-
 cessities heavy upon him, and in that case he
 is at liberty to steal with a safe conscience :
 and though you should confine this liberty to
 such as are really and truly in this unhappy
 condition, yet you will open the door to ten
 thousand felonies which the judges will be
 obliged to punish, notwithstanding LESSIUS’s
 HEAVY necessity : and which you above all
 men are obliged to suppress, as it is your pe-
 culiar duty, not only to maintain JUSTICE
 in the world, but brotherly kindness and
 charity, which by this principle are entirely
 destroyed. For is it not a violation of cha-
 rity, and an injury to your neighbour, to en-
 rich yourself by any detriment you can bring
 upon him? I am sure I have always been
 taught so hitherto. That is not always true,
 said the Father, for our great MOLINA, t. 2.
 tr. 2. dis. 328. n. 8. tells us, “ That the
 “ order [or rule] of charity doth not require
 “ any man to deprive himself of any advan-
 “ tage

“ tage, to save his neighbour thereby from
 “ an equal loss.” Which he said to shew
 what he had undertaken to prove in that
 place : *viz.* “ that we are not obliged in
 “ conscience to restore the effects which ano-
 “ ther man has put into our hands to cheat
 “ his creditors.” LESSIUS maintains the
 same opinion, and confirms it by the same
 principle, l. 2. c. 20. d. 19. n. 16.

You have not, methinks, compassion e-
 nough for people in necessity ; our Fathers
 have had much more ; for they do justice to
 the poor as well as to the rich. Nay more,
 they do justice even to sinners. For although
 they are great enemies to such as commit
 enormous crimes, yet they teach us, that we
 may lawfully keep what we have got by
 such crimes. This is LESSIUS's general rule,
 l. 2. c. 14. d. 8. “ We are not at all obliged,
 “ says he, neither by the law of nature, nor
 “ any positive laws, [that is to say by no
 “ law at all] to restore what we have receiv-
 “ ed for having committed any criminal ac-
 “ tion, for instance, ADULTERY, no,
 “ though this action be contrary to justice.”

For, as ESCOBAR says again, quoting LES-
 SIUS, tr. 1. ex. 8. n. 59. “ Though what a
 “ woman gets by adultery, be certainly got-

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“ ten unlawfully, yet when gotten, she may
 “ lawfully keep possession of it. *Quamvis mu-*
 “ *lier illicitè acquirat, licitè tamen retinet ac-*
 “ *quisita.*” And that is the reason that our
 ablest casuists positively tell you, that what
 a judge takes for an unjust sentence, or a
 soldier for killing a man, or whatever is
 gained by the most infamous crimes, may
 be lawfully kept. ESCOBAR gives you a
 catalogue of the several cases, collected from
 our authors, tr. 3. ex. 1. n. 23. where he
 makes this general rule : “ That money ac-
 “ quired by shameful methods, as by mur-
 “ der, by an unjust sentence, by lewdness
 “ &c. may be lawfully possessed, with-
 “ out being obliged to restitution.” And
 again, tr. 5. ex. 5. n. 53. “ A man may
 “ do what he will with what he receives for
 “ a murder, an unjust judgment, for infa-
 “ mous sins, &c. because the possession, of
 “ his reward, is just, and he acquires a title
 “ and property in the things that he obtains
 “ by those means.” O good Father, said I,
 this is the first time that I ever heard that
 murder, injustice and adultery could give a
 just title ! I am afraid it will not stand good
 in law. I do not know what the law books
 say to it, says the Father, but this I know
 very

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very well, that our books of casuistry, which are the only true guides of conscience, say as I do : except in one particular case indeed, where restitution is enjoined. Pray what may that be, said I ? It is, said he, when money is taken from such as have not the power to dispose of it, such as monks and young gentlemen under age. For our great MOLINA excepts them, t. 1. de just. tr. 2. d. 94. *Nisi mulier accepisset ab eo qui alienare non potest, ut a religioso, et filio familiæ.* For in that case the money must be returned. ESCOBAR cites this passage at tr. 1. ex. 8. n. 59. and confirms it in tr. 3. ex. 1. n. 23.

Rev. Father, said I, methinks the monks are better off in this case than other folks. Not in the least, said the Father ; have not all minors in general the same privilege, amongst whom we may reckon the monks, who are minors all their life time ? It is but just then, that they should be excepted. But as for all others no body is obliged to return to them what has been received for perpetrating a bad action, and this is what LESSIUS proves at large, l. 2. de just. c. 14. d. 8. n. 52. For, says he, “ a bad action may “ be rated at a certain price, in proportion

“ to the advantage that may accrue to the
 “ person who puts you upon it, and the
 “ trouble you may be at in performing it :
 “ therefore you are not at all obliged to re-
 “ store the premium you had for doing it;
 “ be the nature of the action what it will,
 “ murder, unjust judgment, obsceneness,
 “ impurity, (for these are the instances he
 “ always makes use of) except you took your
 “ premium of such as had not the power to
 “ give it. You will tell me, perhaps, that
 “ he that takes money to do a wicked ac-
 “ tion, sins; and therefore neither ought
 “ to take it, or keep it; but to that I an-
 “ swer, that when the thing is done, there
 “ is no sin either in paying, or receiving the
 “ payment.” Our great FILIUTIUS enters
 still more minutely into this affair; and tells
 you, “ That a man is obliged in conscience to
 “ pay or reward differently actions of this
 “ kind, according to the different condition
 “ or quality of the persons that do them, and
 “ that some deserve more than others.” And
 this he builds on solid reasons, tr. 3 I. c. 9. n.
 231. *Occultæ fornicariæ debetur pretium in*
conscientia, & multò majore ratione, quam
publicæ. Cópia enim quam occulta facit mulier
sui corporis, multò plus valet, quàm ea quam
publica

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publica facit meretrix; nec ulla est lex positiva quæ reddat eam incapacem pretii. Idem dicendum de pretio promisso virgini, conjugatæ, moniali, & cuicunque alii. Est enim omnium eadem ratio.

After this, he shewed me in his authors, things of such an infamous nature, that I dare not relate them, and at which he himself (for he is a good sort of man) would be horribly shocked, was it not for the respect which he has for his Fathers, which obliges him to receive every thing that comes from them, with veneration. All this while I said nothing, but my silence did not proceed so much from a design to engage him to continue this topic, as from my astonishment to see books wrote by persons dedicated to religion, stuffed with such filthy, horrible, unjust, and at the same time absurd decisions. He went on therefore without any interruption, and ended thus. For this reason, said he, our illustrious MOLINA, (and I believe after that you will be satisfied) decides the matter thus. " When a man takes money " to do a bad action, is he obliged to refund? " [pray mark the distinction of this profound " reasoner] If the action be not done for " which the money was paid, it ought to

N 3

" be

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“ be returned ; but if the action be done it
 “ ought not to be returned : *Si non fecit*
 “ *hoc malum, tenetur restituere ; secus si*
 “ *fecit.*” This you will find in ESCOBAR
 tr. 3. ex. 2. n. 138.

These are some of our principles relating
 to RESTITUTION. I think I have taught
 you a good deal to day ; come, Sir, let me
 see what improvement you have made. Let
 me catechise you a little. “ When a judge
 “ has received money from one of the par-
 “ ties to pronounce sentence in his favour,
 “ is he obliged to return that money ?” No,
 Father, said I, for I have not forgot that you
 yourself told me so not a minute ago. Why look
 you there, said he, I was afraid you would
 make some blunder or other : did I say no,
 without exception ? I told you that no RE-
 STITUTION is due from the judge provided
 he gave sentence in favour of those that had
 no right. For would you have those that
 have right pay for what is “ due to them by
 “ law ? That is quite unreasonable.” Do not
 you know that the judge owes JUSTICE to
 every man, and therefore cannot sell it, but
 he does not owe INJUSTICE, and therefore
 may sell it. All our most approved authors
 are of this opinion, as MOLINA, disp. 94. and

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99. REGINALDUS, l. 10. n. 184, 185, & 187. FILIUTIUS, tr. 31. n. 220. & 298. ESCOBAR, tr. 3. ex. 1. n. 21; & 23. LESSIUS, lib. 2. c. 14. d. 8. n. 52. who with one voice teach, " That a judge is obliged
 " indeed to return what he has received for
 " doing JUSTICE, except it was given him
 " by way of generosity ; but he is never
 " obliged to return what he has received of
 " a man in whose favour he has passed an
 " unjust sentence."

These fantastical distinctions struck me dumb. And whilst I was considering their pernicious consequences, the good Father had got another question ready for me, and said to me, pray take care to answer with more circumspection. The question is this : " Is
 " a conjurer obliged to return the gain which
 " he makes by his conjuration, yes or no ?"
 Dear Father, said I, either, or neither, or both together, just as you will.—Just as I will ? That is very good indeed ! One would conclude from your way of talking, that truth depended on every man's fancy. But I perceive you will never find this out without help ; mind then how SANCHEZ resolves this question, for none but a SANCHEZ can do it. First of all he makes a difference in

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his Summary, l. 2. c. 38. n. 94, 95. & 96. " between the conjurer's making use
 " of astrology, with other natural methods,
 " and his employing the devil; for in one
 " case he is obliged to RESTITUTION;
 " but not in the other." In which of these
 cases now do you think the conjurer is obliged
 to RESTITUTION? There is no great dif-
 ficulty, quoth I, to answer that. I see, says
 the Father, that your answer will be that he
 ought to make RESTITUTION if he made use
 of the devil. But that is your ignorance,
 for it is just the contrary. Hear SANCHEZ
 in the same place. " If the conjurer has
 " not taken that care and pains to know by
 " the devil's means, what could not be
 " known otherwise: *Si nullam operam ap-*
 " *posuit, ut arte diaboli id sciret*, he is o-
 " bliged to RESTITUTION; but if he has
 " taken all due care he is not obliged." How
 so, Father? Do not you know, said he? It
 is because by the devil's assistance one may
 make a PROBABLE DIVINATION, but
 astrology is a fallacious method. But said I,
 Father, suppose the devil should not answer
 true, (for I think him as little to be trusted
 as astrology) would not the conjurer for the
 very same reason be obliged to RESTITU-
 TION?

TION? Not always, said he. SANCHEZ will shew you the difference. " For if the
 " conjurer be an ignoramus in the diabolic
 " art, *si sit artis diabolicæ ignarus*; he
 " is obliged to RESTITUTION; but if he
 " be an able skilful forcerer, who has labour-
 " ed as much as in him lies to discover the
 " truth, he is then not obliged: because the
 " care and diligence of such a forcerer may
 " be valued, or rated, at a certain sum or
 " price. *Diligentia à mago apposita est pre-
 " tio æstimabilis.*"

There is some sense, said I, in what you say now, Father, for here is encouragement enough to engage all the conjurers to make themselves very knowing and dexterously expert in their trade, from the hopes of getting money in a lawful way, according to your maxims, and serving the public with greater fidelity into the bargain. I believe you joke, said the Father, which is not right let me tell you: for if you should talk at this rate in places where you may not be known, there might be some folks that might take what you say amiss, and reproach you with turning things sacred into ridicule. Father, said I, I could defend myself from that charge easily enough; for I believe, let who
 will

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will give himself but the trouble to examine into the true meaning of my words, he will find nothing but what will shew the contrary, and perhaps one day or other in a future conversation, an opportunity may offer to make it fully appear. Ho, ho, quoth the Father, your mirth is all over I see. I must own, said I, that the bare suspicion only that I was inclined to ridicule what is sacred, would be as uneasy to me, as it would be unjust. [It would touch me to the heart.] Do not be uneasy, Sir, said he, I was but in jest myself, but now if you please we will be more in earnest. As much as you please, that wholly depends upon you, said I, but I must confess that I was amazed to see that your Fathers have extended their concern to all sorts and conditions of men, in such a manner as to think it worth their while, to regulate the lawful price of a conjurer.

It is impossible, said the Father, to write for too many people, or particularise cases too much, or repeat the same things in different books too often. What I have now said, you will see verified by one of the very gravest of our Fathers, our present Father Provincial, the Rev. father CELLOT, in l. 8. of the Hierarchy, c. 16. §. 2. “ We
“ know,

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“ know, said he, a certain man, who go-
 “ ing to restore a considerable sum of mo-
 “ ney by order of his confessor, stopped by
 “ the way at a bookseller’s, and having
 “ asked him if he had any thing new,
 “ *numquid novi?* The bookseller shewed
 “ him a new treatise of moral theology;
 “ turning over the leaves, and thinking up-
 “ on nothing, he chanced to meet with his
 “ own case, and learned there that he was
 “ not obliged to restitution. And so being
 “ eased of the burden of his scruples, and
 “ pleased with the burden of his cash, he
 “ went home as light as a feather. *Ab-*
 “ *jectâ scrupuli sarcinâ, retento auri pondere*
 “ *levior domum repetiit.*”

Well now, said the good Father, will you
 tell me after all this, that there is no ad-
 vantage in being acquainted with our princi-
 ples? Will you still make a jest of them?
 Or will you not rather with father CELLOT
 make this pious reflection on the happiness
 of such an accident? “ Accidents of this
 “ nature are in God the effects of his pro-
 “ vidence; our guardian Angel the effect of
 “ his guidance, and in those to whom they
 “ happen, the effect of their predestination.
 “ God from all eternity was pleased that the
 “ golden

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“ golden chain of their salvation should de-
 “ pend on dipping into that single book, ra-
 “ ther than into an hundred others that say
 “ the same thing, but did not happen to fall
 “ into their hands. If that particular au-
 “ thor had not written, this person had
 “ been damned. Let us therefore, by the
 “ bowels of JESUS CHRIST, conjure all
 “ such as blame the number of our authors,
 “ not to envy poor finners such books, which
 “ the everlasting purpose of G O D, and the
 “ blood of JESUS CHRIST, have purchas-
 “ ed for them.”

These are the pompous expressions which
 this learned author makes use of to prove
 irrefragably, “ the great advantage there
 “ is to have abundance of writers on moral
 “ subjects : *Quam utile sit de theologiâ*
 “ *moralî multos scribere.*”

If you please, Father, said I, I will put
 off my opinion of this passage, 'till another
 opportunity, and at present say no more but
 this, (*viz.*) Since your maxims are so very
 useful, and of such great importance to be
 made public, you will do right to persist in
 letting me know them : for I can assure you
 that the gentleman to whom I send them,
 shews them to a numerous acquaintance.

Not

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Not that my friend or myself intend to make any other use of them than what will redound to the good of the publick, by being perfectly acquainted with them.

Well, said he, can you find any fault with me upon that score? Do I conceal any thing from you? You may assure yourself that the next visit you favour me with, I shall proceed to acquaint you with those comforts and conveniencies of life with which our casuists indulge such as would go to heaven without much trouble, and make religion sit easy upon them. So that as you have learned hitherto what relates to particular conditions of men, you shall next know what relates to them in general, so that nothing may be wanting to your perfect instruction. Upon this the Father left me.

I am, Sir, &c.



LET-

L E T T E R IX.

Paris, July 3, 1656.

S I R,

I Will make no more compliments to you, than the Father did to me, when I made him the last visit. The moment he saw me, he came up to me, and looking in a book which he held in his hand, " Would not you, said he, be obliged in the highest degree to any one that would open the gate of PARADISE to you ? Would not you give millions of money for a key that would give you admittance whenever you pleased ? But keys are not so dear, you may have an hundred of them at a much cheaper rate." I could not tell whether the good Father was reading or speaking to me ; but he soon removed my doubt by telling me that those were the very words that begun a fine book of father BARRY's, one
of

of his society, for I never, says he, speak any thing of my own head. What book is it, said I, Father? The title, said he, is "PARADISE opened to PHILAGIE by a hundred offices of devotions to the mother of GOD, easy to be performed." Will every one of those easy offices, Father, said I, open the door of Heaven? Yes, said he: as you may see by what follows, "As many offices of devotion to the mother of GOD, as you shall find in this book, are so many keys of heaven, which will infallibly lay open all PARADISE, if you will but make use of them." And that made him say at the close of his book, "that the use of any ONE of them was enough."

Good Father! teach me one of them, but let it be one of the easiest. They are all so, said he, as for instance: "Salute the Holy Virgin wherever you meet her image: repeat the little chaplet of the ten pleasures of the Virgin: pronounce frequently the name of MARY: order the Angels to give your duty to her: wish to build more churches to her than have been built by all the Kings of the earth put together: wish her every morning a good
" day,

“ day, and every evening a good night : say
 “ every day the AVE MARIA in honour of
 “ MARY’S HEART.” Which last devotion,
 he says, will infallibly procure you the HEART
 of the Virgin. But, Father, said I, that is
 upon condition that I give her MINE. That,
 said he, is not always necessary, especially
 when you are too much devoted to the world.
 But hear him himself. “ Nothing is more
 “ just and equitable than to give HEART
 “ for HEART, but thine is a little too much
 “ attached, too much enslaved to the crea-
 “ ture. For which reason, I dare not in-
 “ vite thee at present to offer up to her that
 “ little captive, thy HEART.” And so he
 remains contented with the bare AVE MA-
 RIA, which was all he wanted. You
 will find these devotions at page 33, 59,
 145, 156, 172, 258, and 420. of the
 first edition.

O Father ! cried I, what easy expedients
 have your casuists found out ! Sure after all
 this, no body can ever be damned. Alas !
 quoth he, I find you do not know how far
 the hardness of some people’s hearts will
 carry them ! There are some who will ne-
 ver prevail upon themselves so much as
 to pronounce every day these two words,
 “ GOOD

“ GOOD MORNING, GOOD NIGHT,” because that cannot be done without some exercise of the memory. And therefore father BARRY thought himself obliged to supply such, with still EASIER duties. *viz.* “ To wear night “ and day a chaplet on the arm by way of “ bracelet : to carry about one, either the “ rosary of the Virgin, or her picture.” These are the devotions of page 14, 326, and 447. “ And now tell me, says father “ BARRY, if to gain the good graces of “ MARY I have not supplied you with rules “ that are EASY ?” pag. 106. Father, said I, it is impossible for any thing to be easier. Why truly, said he, it is all, I think, that can be done to save sinners, and I believe the work is complete : For to what degree of impious frenzy must that wretch be come, that will not employ one moment in his whole life to put a chaplet upon his arm, or a string of beads in his pocket, whereby he might secure his salvation with so much certainty, that those who have made the experiment, have found it never to have failed, live as dissolutely as they would, though we always advise them to live as well as they can. I will give you but one example, which was of a woman [page 34.] who using by way of

devotion to make a courtesy every day to images of the Virgin, spent her whole life in a course of MORTAL SIN, and died in the same state, but was saved for all that, by virtue of this devotion. How do you know that, cried I? Because, said he, our Saviour raised her from the dead on purpose. So sure is it that no one can be damned, while he performs any one of these hundred offices of piety.

I know very well, said I, that devotions to the Virgin are powerful means of salvation, and that the meanest acts of piety to her, are of considerable weight and virtue, when they proceed from faith and charity, which in all good people we must suppose they do; but to make me believe that such trifling devotions without reformation of manners, will procure me an hearty conversion in my last moments, or, that God will raise me again from the dead, is a doctrine in my opinion better suited to lull the sinner asleep in his sins by a false peace, the consequence of his groundless presumption, than it is to awaken him to a true repentance, which can only proceed from the grace and favour of God. But, said the Father, "What signifies it which way we get to PARADISE, " provided

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“ provided we do but get thither.” As the celebrated father BINET, our late provincial, has it on a like occasion, in his excellent book on “ THE MARKS OF PREDESTINATION,” n. 31. p. 130. the fifteenth edition: and who in the same place says, “ If we do but take “ the city of glory, what does it signify, “ whether it be by storm or stratagem?” Not much, said I, but the question is, to know if we shall really go into it. The Virgin, said he, will answer for that, as you may see at the end of father BARRY’s book: “ If it should happen in your last moments “ that there should be any disturbance in the “ little republic of your thoughts, or that “ the enemy should lay any claim to you, “ you have no more to do but to tell him “ that MARY answers for you, and that he “ must apply to her.”

But, Father, would it not puzzle you to answer the next question? For in short who hath assured us that the Virgin will answer for us? Father BARRY, says he, promises for her, p. 465. “ As to the advantage and happiness arising “ from thence, I will answer for them, and “ engage that the good mother shall procure “ them.” Very good; but Father, who will answer for father BARRY? That is a

question indeed; said the Father; do not you know that he is one of our society, and that the whole society answers for all the books of it's members? If you do not know it, it is very proper that you should. Let me tell you then, that there is an order in our society, which forbids all booksellers to print any work of any of our Fathers, without the approbation of our divines, and permission of our superiors. This regulation was made by HENRY the third, the 10th of May, 1583, and confirmed by HENRY the fourth, December 20th, 1603, and LEWIS the thirteenth the 14th of February, 1612. So that the whole body is answerable for the writings of every one of our Fathers. This is particular to us, and that is the reason that no work of OURS appears but what carries with it the spirit of the whole society; and this is what I thought proper to acquaint you with. Father, said I, I am extremely obliged to you for it, and am sorry I did not know it before: for then I should have paid a greater attention to, and regard for, your authors. I would have told you sooner of it too, said he, if I had but met with a proper opportunity. But let it be of service to you for the future, and at present let us go
on

on with our subject. I believe I have discovered to you such means of salvation, that are easy enough, sure enough, and full enough : but our Fathers would be very glad that the world would not stop at this first round, which requires nothing but what is absolutely necessary to salvation. As they are perpetually aspiring to promote the glory of God to the highest pitch, they are desirous to spur men on to the greatest degrees of holiness attainable in this life. And because the men for this world are commonly turned aside from devotion, by the strange ideas they have imbibed of it, we thought it absolutely necessary to destroy this first and grand impediment. In which father LE MOINE has acquired great reputation, by his book intituled " AN EASY DEVOTION," which he wrote with that view, and in which he gives you the most delightful picture of devotion that can possibly be drawn. Never man knew her so well as he himself ; as is plain from the first words of his book : " Virtue has never as yet shewn herself to any man. No picture has ever yet been drawn of her, that resembles her : it is no wonder that so few strive to climb the summit of her rock, she has been painted as a morose,

“ who loves nothing but solitude, attended
 “ by grief and labour ; and in short repre-
 “ sented as an enemy to mirth and diversions,
 “ which are the fountains of joy and the
 “ relish of life.” page 92.

But, said I, Father, if I am not mistaken
 we have had some of the greatest Saints who
 have lived in the extremest austerities. That
 is true, said he, “ but we have always seen
 “ too, Saints polite, and Hermits courtiers.”
 p. 191. and you will find, p. 86. that the
 difference between them proceeds only from
 their humours. Pray mind him ; “ I do
 “ not deny but you may see devotees pale
 “ and melancholy in constitution, who are
 “ in love with silence and retirement,
 “ who have nothing but phlegm in their
 “ veins, and Ash-wednesday in their faces :
 “ but then there are a great many others
 “ who have a more happy complexion, and
 “ who abound in those sweet and warm flu-
 “ ids, that kind and pure blood, from whence
 “ spring the sources of joy.”

You see from hence that the love of si-
 lence and retirement do not belong to all
 Saints in general, but, as I said before, is ra-
 ther an effect of constitution than of devoti-
 on, Whereas those severe morals that you
 speak

speak of are properly the character of a sa-
 vage or a brute: and therefore father LE
 MOINE in his seventh book of moral pic-
 tures paints them in the ridiculous and brutal
 class of gloomy LUNATICS. But to give you
 a stroke or two of his own pencil: " Such
 " an one has no eyes for the beauties either
 " of art or nature: despises and avoids plea-
 " sure as too troublesome a load: at every
 " festival retires to a churchyard: takes more
 " delight in a cave, or an hollow tree, than in
 " a palace, or on a throne. Is he injured or
 " affronted? he takes no more notice of it than
 " if he was a statue. Honour and glory
 " are idols that he knows nothing of, and to
 " which he has no incense to offer. A fine
 " blooming beauty is to him but a spectre ;
 " and those commanding and majestic eyes,
 " those enchanting tyrants which lead the
 " world captive in voluntary chains, are as
 " offensive to him, as the splendor of the
 " sun is to the night owl."

Reverend Father, said I, if you had not
 told me that father LE MOINE was the au-
 thor of this picture, I do assure you, I should
 have taken it to have been drawn by some
 libertine hand on purpose to turn the saints into
 strong ridicule. For if this is not the picture

of a man entirely devoted to such sentiments as the Gospel commands us to renounce, I must confess I do not know what is. I find, said the Father, that you do not much understand paintings; for as he says at the close of his description, "This is only the
" rough draught, or out-lines of a poor and
" savage soul, which has none of these
" genteel and natural affections, which he
" ought to have." It is in this way that he teaches virtue and christian philosophy, according to the plan proposed in his book, as he tells you in the advertisement. And indeed it cannot be denied, but that this method of handling devotion pleases the world better than what was made use of before. There is no comparison, said I, between them, and I begin to hope you will be as good as your word. You will see more of that, said he, as we go further, I have as yet only treated of piety in general.

But to let you see in particular, how easy our Fathers have made it; is it not matter of infinite consolation to the proud and ambitious, to be told that at the same time that they indulge an ungovernable passion for grandeur, that passion is not incompatible with true devotion?

But,

But, said I, suppose this love or passion for grandeur should be excessive? No matter for that, said he, for it would still be no more than a venial sin, except a man desired that grandeur merely to have it in his power to fly in the face of his God and his King with less interruption. Now you know that the venial sins are no impediments to devotion, since the greatest saints are not without them. Pray mind what ESCOBAR says, tr. 2. ex. 2. n. 17. "Ambition, which is an unruly appetite for power and great offices, is in itself no more than a venial sin; but when a man covets this power and office that he may hurt the state, or with less interruption offend the majesty of heaven, then those external circumstances render it mortal."

This doctrine, said I, will agree with pride incomparably well: and do not you think, said he, that what ESCOBAR says will agree as well with covetousness? tr. 5. ex. 5. n. 154. "I know that it is no mortal sin in those that are rich not to relieve, with their superfluities, the poor in their pinching necessities. *Scio in gravi pauperum necessitate divites non dando superflua, non peccare mortaliter.*"

In

In good truth, said I, if that is the case, I find I understand sins as little as I did painting.

To instruct you then a little better, said he, in this point; do not you think that a good opinion of one's self, with a pleasing and high conceit of all one's actions, is one of the most dangerous sins that can be? And would you not be very much surpris'd if I should shew you, that though this good opinion should be without foundation, it is so far from being a sin, that on the contrary, it is a favour and the gift of God. Good God! cried I, is it possible? Very possible, said he, as we are taught by our great doctor GARASSE, in a book of his written in French, and intitled, "A Summary of the principal truths of religion." p. 2. p. 419. "The laws of justice, says he, require that every honest performance be rewarded either by public applause or private satisfaction—When the works of an excellent genius appear, they are justly rewarded by general approbation. But when a poor genius toils incessantly to produce some worthless ridiculous piece, and for that reason will never obtain the public applause, yet that all his pains might not pass unrewarded, God gives

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“ gives him a self-satisfaction, for which it
 “ would be an injustice beyond barbarity to
 “ envy him. And thus GOD, who is all
 “ just, denies not even to the frogs the plea-
 “ sure of being charmed with their own
 “ music.”

Well, said I, these are excellent maxims in favour of vanity, pride, and avarice, but have you no excuse for envy? — That is a delicate point, said the Father; here we must make use of father BAUNY’s distinction in his catalogue of sins, for it is his opinion, c. 7. p. 123. of the fifth and sixth edition, “ That to envy the spiritual GOOD
 “ of your neighbour is a MORTAL SIN, but
 “ to envy his temporal GOOD is only a VENI-
 “ AL one.” Why so, Father? Because, pray do but attend to this, said he; “ the good that
 “ we find in temporal things is so minute, and
 “ of so little consequence to heaven, that it
 “ is of no value in the sight of GOD and
 “ his saints.” But, said I, Father, if this good is so small and of so little consideration, why do you suffer mankind to murder one another in defence of it? You always take things wrong, said the Father, I told you that this GOOD was of no price in the sight of GOD, but quite otherwise in

the fight of MAN. I did not think of that, said I; but I hope, by the help of such distinctions, we shall have no MORTAL SINS remaining in the world. You must not think so neither, says he, for there are some that are always MORTAL by nature, for instance, IDLENESS. O Father, cried I, if that be the case all the pleasures of life are gone at once. Stop a little, said he, when you know ESCOBAR's definition of it, perhaps you will be of another opinion, tr. 2. ex. 2. n. 81. "IDLENESS is an uneasiness that "spiritual things should be spiritual; viz. "as if any man should be sorry that the "sacraments are the fountains of GRACE; "which is a MORTAL SIN." O Father, said I, sure no man can be so IDLE as that comes to. ESCOBAR says so too, said the Father, a little further, n. 105. "I must own it is very rare that any one "ever falls into the sin of IDLENESS." Do not you see now how necessary it is to define things well? I acknowledge it, Father, said I, and that makes me remember your other definitions of ASSASSINATION, AMBUSCADE, and SUPERFLUITIES. But why do not you extend this method to all sorts of cases, and give your definitions

definitions of all kinds of sins in such a manner, that we may gratify our appetites without a crime ?

It is not always necessary, said he, to alter the definition of things on that account ; as you will see presently in the case of good eating and drinking, which passes for one of the greatest pleasures in life, and which ESCOBAR indulges in the following manner, n. 102. Practice of our society. “ Is it lawful to cloy one’s self with eating and drinking, when there is no necessity for it, only to gratify voluptuousness ?” Yes, certainly, according to SANCHEZ ; “ If it does not hurt your health ; because it is no sin for the natural appetite to delight in such actions as are proper to it. *An comedere & bibere usque ad satietatem, absque necessitate, ad solam voluptatem, sit peccatum ? Cum SANCTIO negative respondeo, modo non obest valetudini : quia licite potest appetitus naturalis suis actibus frui.*”

O Father, said I, this is the most complete passage, the most finished principle, fraught with the most indulgent conclusions of your whole MORALITY. But is not GLUTTONY so much as a VENIAL SIN ? No, said he, it is none in the manner I tell it you ;
but

but you may make it one, according to ESCOBAR, n. 56. " If without any reason for
 " it you stuff yourself with meat and drink
 " till you vomit : *Si quis se usque ad vomitum*
ingurgitet."

But enough upon this head. I will now proceed to the easy methods we have invented to avoid sin in the conversation and intrigues of the world. And here the greatest difficulty is to avoid lying, especially when you would be glad to get credit for a falsity. Now in that case our doctrine of EQUIVOCALS is the finest thing in the world. By which
 " you may make use of ambiguous terms,
 " to be understood in a different sense from
 " what you understand them in yourself."
 As SANCHEZ says, op. mor. p. 2. l. 3. c. 6. n. 13. I know that, Father, said I. Why indeed continued he, we have published it so frequently that every body knows it. But can you tell what to do when you cannot find EQUIVOCALS? No, said I. I thought so, says he, it is a new doctrine of MENTAL RESERVATIONS, which SANCHEZ gives us in the same place : " A man (says he) may
 " take an oath that he has NOT done such or
 " such a thing, though he ACTUALLY
 " HAS done it ; by saying to himself that he
 " did

“ did not do it on such a day, or before he
 “ was born ; or by concealing any similar
 “ circumstance, which the words he makes
 “ use of will convey no sense to discover ;
 “ which is very useful in abundance of cases,
 “ and is always extremely just when it is ne-
 “ cessary or profitable to your health, wealth,
 “ or honour.”

How Father, said I, is not that not only
 a lie, but perjury too? No, said he, as
 SANCHEZ proves in the same place ; and
 FILIUTIUS too, tr. 25. c. 11. n. 331. because
 “ it is the INTENTION that constitutes the
 “ quality of the ACTION.” And he there gives
 you, n. 328. another surer method to avoid
 telling lies, viz. after you have said aloud,
 “ I SWEAR I did not do it, you may
 “ say softly, to day. Or when you have
 “ said aloud, I SWEAR, say softly, I SAY,
 “ and then go on in an audible voice with,
 “ that I did not do it.” I hope you per-
 ceive that this is telling the truth. I own
 it, said I, but upon enquiry it will be found
 perhaps that it is telling truth softly, and
 a lie aloud. But I am afraid there are
 few people that have presence of mind e-
 nough to put this method in practice. Oh !
 said he, “ For the benefit of such as do not
 “ know

“ know how to make use of these restric-
 “ tions, our casuists tell us in the same place,
 “ that the lie may be saved by simply af-
 “ firming that they did not do what they
 “ have done : provided in general they in-
 “ tended to give that turn to what they
 “ say which a cleverer man would have
 “ given.”

Come, said the Father, speak the truth.
 Has not your ignorance of this doctrine of
 MENTAL RESERVATION very often em-
 barrassed you? I must own, said I, sometimes
 it has. And will not you own, too, added he,
 that it would often be very convenient to be
 allowed in conscience to break your word now
 and then? Ay sure, said I, the greatest in
 the world. Why then mind what ESCO-
 BAR says, tr. 3. ex. 3. n. 48. where he
 gives this general rule, “ Promises do not
 “ bind a man that has no intention to be
 “ bound by them. And it is very rare for a
 “ man to have that intention, except he
 “ confirms his promise by oath, or bond :
 “ for when a man only says, I will do so or
 “ so, he means if his mind does not alter, for
 “ we must not suppose that he intends (by
 “ what he said) to deprive himself of his
 “ liberty. He gives you some other rules
 besides

besides this, which you may see yourself, and at the conclusion he says, " This is all taken from MOLINA, and our other authors: " *Omnia ex MOLINA & aliis.*" And therefore you cannot dispute the truth of it.

Good Father, cried I, I never knew before that the DIRECTION OF THE INTENTION could make promises of none effect! You see, quoth the Father, this makes dealing with the world very easy. But, what has given us the greatest perplexity, was to regulate the conversation between men and women, for our casuists are more reserved on the article of chastity. Not but that they handle several questions that are very curious and very indulgent, but chiefly to married women, or such as are betrothed. And here I learned the most extraordinary questions that ever entered into the heart of man to conceive. He shewed me enough of them to fill several letters, but I will not so much as point out the citations, for as you show my letters to all sorts of persons, I should be sorry to expose the passages to such as have no farther view than to make use of them for their own diversion.

The only thing I can venture to mention of what he shewed me in their writings, and

those in French too, is what you may see in father BAUNY's Summary of sins, p. 165. where he explains some certain little privacies, which he excuses, provided you direct your intention right, *viz.* how to pass for a gallant; and you will be surprised to find there, p. 148. a doctrine of morality touching the power which he says daughters have to dispose of their virginity without consent of father or mother. His words are these: "When the daughter consents to the
 " fact, though the Father has reason to com-
 " plain, yet neither the daughter, nor the
 " man to whom she prostituted herself, have
 " done the father any harm, or violated ju-
 " stice with respect to him. For her virgini-
 " ty is as much her own as her body, and
 " she may do what she pleases with that, ex-
 " cept killing herself, or cutting off any of
 " her members." By this passage you may judge of the rest. Upon this I recollected a passage of an Heathen Poet, who was a better casuist than the father Jesuits. For he says, "That the virginity of the daughter
 " does not belong wholly to herself; that
 " one part belongs to the father, and ano-
 " ther to the mother, without whose con-
 " sent she cannot so much as dispose of her-
 " self

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“ self even in matrimony.” And I question if there be any judge in the world who would take father BAUNY’s maxim for law.

This is all that I can tell you of a discourse which lasted so long that I was obliged to desire the Father to change the subject : he did so, and entertained me with the method of regulating womens apparel in the following manner. We will say nothing, said he, of such women as dress with an impure intention : but as for others, ESCOBAR declares, tr. 1. ex. 8. n. 5. “ That if they dress without any ill design, merely to gratify the natural inclination they have to vanity : *Ob naturalem fastus inclinationem* ; it is but at most either a venial sin, - or indeed no sin at all.”

And father BAUNY tells us in his account of sins, ch. 46. p. 1094. “ That though a woman knew what bad effects the nice care she took in dressing herself out, would have on the bodies and souls of those who should gaze upon her when set off with all the pompous ornaments and riches of attire, there would be no sin however in her to wear them. And says, that, amongst others, our father SANCHEZ is of the same opinion.”

But, Father, said I, what answer do your authors make to those passages in Scripture, which exclaim with so much vehemence against the least tendency of that nature? Oh, said he, LESSIUS has answered that very learnedly in his treatise *De just. l. 4. c. 4. d. 14. n. 114.* where he says, "That those passages of Scripture were instructions that concerned only the ladies of that time, who by their modesty were to set an edifying example to the Heathen."

Where did he learn that, said I? No matter where, said he; it is enough that the sentiments of such great men are probable always in themselves. But, father LE MOINE has put a restriction upon this general license, for he will not bear it; he will not suffer it in old women; as you may see in his *EASY DEVOTION*, p. 127, 157, 163. "Young ladies have a natural right to adorn their persons; they are allowed to dress at a time that is the very verdure and bloom of youth. But then they must stop there, for it would be absurd and unseasonable to look for roses in the snow: and stars only ought to shine constantly at balls, because they alone have the gift of perpetual youth. The best way therefore in this case is, to consult

“ consult reason and a faithful looking glaſs,
 “ to yield to decency and neceſſity, and with-
 “ draw when night comes on.”

That is certainly the judgment, ſaid I.
 But, continued he, to let you know what
 care our Fathers have taken of every thing,
 I muſt tell you, that allowing women a li-
 berty to game, and foreſeeing that this li-
 berty would frequently be of no uſe to them,
 except they were allowed money to ſup-
 port their play, Eſcobar has eſtabliſh-
 ed another maxim in favour of the la-
 dies, which you will find in his chapter of
 thieving. tr. 1. ex. 9. n. 13. “ A married
 “ woman may take the liberty to game,
 “ and for that purpoſe may ſteal money from
 “ her huſband.”

Upon my word, Father, what you ſaid
 laſt is quite complete. Not ſo very complete
 neither, ſaid he, for there are ſeveral other
 things behind; but I will leave them now to
 proceed to maxims of more importance, and
 which make all our holy offices or duties
 quite eaſy to us; as for example, the man-
 ner of hearing maſs. Our great divines,
 GASPARD HURTADO, De ſacr. t. 2. d. 5.
 diſt. 2. and CONINK, q. 83. a. 6. n. 197.
 have taught us on this ſubject, that “ A bo-

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“ dily presence at mafs is fufficient, though
 “ the mind fhould be abfent, provided a
 “ refpectful countenance and deportment be
 “ outwardly preferved.” And VASQUEZ
 goes ftill farther; for he fays, “ You may
 “ fulfil the command of hearing mafs though,
 “ you are refolved not to hear it at all.”
 You have all this likewise in ESCOBAR,
 tr. 1. ex. 11. n. 74, and 107. and again,
 tr. 1. ex. 1. n. 116. which he explains by
 the example of fuch as are forced to go to
 mafs, but with a formed exprefs refolution
 not to mind one word of it. Sincerely, faid
 I, Father, I would not believe a fyllable of
 this if any body elfe had told me fo. Why
 truly, faid he, that affertion ftood in need of
 the authority of thefe great men, as well as
 what ESCOBAR fays, tr. 1. ex. 11. n. 31.
wiz. “ That an evil design, fuch as lafcivious
 “ gazing upon women with an impure defire,
 “ joined with the design to hear mafs as one
 “ ought to do, is no impediment to the full
 “ difcharge of that duty: *Nec obefit alia prava*
 “ *intentio, ut afpiciendi libidinofe fœminas.*”

But our learned TURRIANUS has obliged
 us with fomething that is more commodious,
 ftill, Select. p. 2. d. 16. dub. 7. “ You may
 “ hear half a mafs of one prieft, and after-
 “ wards

“wards hear the other half of another; nay
 “you may hear the end of one mass first,
 “and go afterwards to the beginning of an-
 “other.” Yet further still. “You may
 “hear two halves of a mass at the same
 “time, from two different priests, which is,
 “when one begins mass, and the other is at
 “the elevation [of the host.] Because your
 “attention may be applied to both parts at
 “once, and two half masses (you know)
 “make a whole one. *Duæ medietates unam*
 “*missam constituunt.*” The same is asserted
 by father BAUNY, tr. 6. q. 9. p. 312.
 by HURTADO de sacr. to. 2. de missa, d. 5.
 “diff. 4. by AZOTIUS, p. 1. l. 7. cap. 3.
 q. 3. and lastly by ESCOBAR, tr. 1. ex. 11.
 n. 73. in his chapter of “The practice of
 “hearing mass according to our society.”
 And you will see the consequences that he
 draws from thence, in the several editions of
 the same book, printed at Lyons in the years
 1644 and 1646, in these words: “From
 “thence I conclude that one may hear mass
 “in a very short time: as when, for example,
 “you light upon four masses at once so well
 “timed, that when the first begins, the se-
 “cond may be at the Gospel, the third at
 “the Consecration, and the last at the Com-
 P 4 “munions.”

“munion.” At that rate, Father, said I, one might hear mass at Notredame in an instant. You see then, said he, that nothing could be better invented to make this duty easy.

And now I will shew you in what manner they have smoothed over the asperity of the Sacraments, but particularly that of PENANCE. It is here the conduct of the Fathers of our order discovers to us their most favourable, most indulgent, and benevolent disposition; and you will wonder to find, how that devotion, which astonished the whole world, should be explained by our Fathers with so much prudence, “ That having demolished that scare-crow which the devil had placed at the entrance, they have rendered penance less rigid than vice, and more easy than voluptuousness.” So that (to use the expression of father LE MOINE, in his Easy Devotion, p. 244, and 291.) “ Simple life is incomparably more difficult than a life of devotion.”

Is not that a wonderful change? What say you? Truly, Father, said I, I cannot help telling you a piece of my mind. I am afraid you are taking wrong measures; and I doubt this indulgence will shock more than it will

will please. For the mass, for instance, is so great and so holy a thing, that your authors would lose all credit in the opinion of abundance of people, were they only to see in what manner you treat it. What you say is true enough, said the Father, of some sort of people ; but do not you know that we accommodate ourselves to all sorts ? Surely you have forgot what I so often told you on this subject : but I will talk farther to you upon it the first leisure opportunity, for which reason I shall at present put off what I intended to say about the manner of making confession easy to another opportunity, when I shall make the point so clear to you that you will never forget it.

Upon this we parted : and I am inclined to believe that our next conversation will turn upon Jesuits POLITICS.

I am, Sir, &c.

L E T-

LETTER X.

Paris, Aug. 2. 1656,

S I R,

THOUGH I am not yet come to the very body of the POLITICS of the society, yet I am come to one of it's principal members; where you will discover those tender alleviations of confession, which without all dispute establish the best method the Jesuits could ever have pitched upon to please all and rebuff none. This point was to be cleared before we could proceed; for which reason the good Father thought proper to acquaint me with it in the following manner.

You have seen, said he, from all that I have hitherto told you, with what success our Fathers have been labouring by their superior genius to shew, that men may do
abundance

abundance of things innocently now, which in former days were thought to be forbidden. But, as there still remains some sort of sins that will admit of no excuse, and for which there is no other remedy but confession, it was thought necessary to soften the difficulties thereof by the following methods.

After having shewn you, said he, in all our former conversations, that the way to remove the scruples of troubled consciences was by demonstrating that what has hitherto been thought a sin, is no sin at all; it remains in this present discourse to acquaint you with a method of expiating real and undoubted sins in an easy way, by making confession itself as easy now, as it was difficult heretofore. Pray Father, said I, how can that be? By those admirable subtilties, said he, that are peculiar to our society, and which our Fathers in Flanders call (in a book intitled IMAGO PRIMI SEculi, l. 3. or. 1. p. 401. and l. 1. c. 2.) “ Pious and holy
“ frauds, a consecrated craft of devotion:
“ *Piam & religiosam calliditatem: et pie-*
“ *tatis solertiam*, in l. 3. c. 8.” It is by means of these inventions, “ That crimes
“ now a-days are blotted out *alacrius*, with
“ greater joy and relish, than ever they were
“ committed;

“ committed; so that many people wash out
 “ their sins in as little time as they commit
 “ them: *Plurimi vix citius maculas contra-*
 “ *bunt, quam eluunt:*” as you may see in
 the same place. Good Father, said I, teach
 me some of those salutary devices, those pi-
 ous frauds, as you call them. We have a
 great number of them, replied the Father,
 for as there are a great many painful things
 in confession, we must apply proper leni-
 tives to all. And because the principal griev-
 ances in confession are, the shame of dis-
 covering some sort of sins, the care to be
 taken to divulge all the circumstances, the pe-
 nance that must be suffered, the resolution
 to fall back into sin no more, the avoiding all
 occasions that lead to it, the sorrow and re-
 gret for having committed it: I hope to de-
 monstrate to you, that now there is nothing
 vexatious, nothing grievous in all this,
 such care has been taken to remove all that
 was bitter, harsh, or unpalatable in so neces-
 sary a remedy.

Let us begin with the pain it must give to
 confess some sort of sins: as you know that
 oftentimes it is of great importance to have
 your confessor think well of you, is it not
 lucky (think ye) that our Fathers, Esco-

BAR and SUAREZ, tr. 7. a. 4. n. 135: give you leave " To have two confessors, one for " mortal sins, and the other for venial ; in " order to preserve a GOOD REPUTATION " with your ORDINARY CONFESSOR: *Uti " bonam famam apud ordinarium tueatur :* " Provided a man does not take occasion from " thence to continue in a state of mortal " sins." And a little farther he [SUAREZ] tells you another ingenious expedient, by which you may make a proper use of your confessor at the very time of confession, without his being able to discover if the sin be committed since your last confession or not. " This is done, says he, by making a general confession, and interlarding your last sin with such as you design to accuse yourself of by the lump." He says the same, Princ. ex. 2. n. 73. And I persuade myself you will own, that father BAUNY's decision, Theol. mor. tr. 4. q. 15. p. 137. is very comfortable to such as are ashamed to confess their repeated relapses. It is this. " Except in certain cases, which seldom happen, the confessor has no right to ask if the sin you confess be habitual or not ; nor, if he does, are you obliged to make him any answer ; because he has no right

2 " to

“ to put his penitent to the shame of divulging his frequent relapses.”

How! Father, you may as well say that a physician must not ask his patient how long he has had a fever. Do not all sins differ according to their different circumstances? And ought not a true penitent to disclose to his confessor the whole state of his conscience, with the same sincerity, and openness of heart, as if he was speaking to JESUS CHRIST, whose place the priest, at that time, supplies? But how far from this disposition must he be, who conceals his frequent relapses, to hide the enormity of his sin!

I saw the good Father so much embarrassed, that instead of resolving the difficulty, he endeavoured to evade it, by instructing me in another rule of their order, which only establishes a fresh mistake, without rectifying, in the least, father BAUNY's decision, which, in my opinion, is one of the most pernicious maxims, calculated to confirm sinners in their vicious habits, that ever yet was broached in the world. I own, said the Father, that habit augments the malignity, but does not change the nature of sin: and that is the reason why the penitent, according

according to this rule of our society, is not obliged to confess: ESCOBAR, Princ. ex. n. 39. asserts, " That no one is obliged to
 " confess the circumstances that aggravate
 " his sin, but those only that alter the species
 " of it.

By this rule father GRANADOS says, in 5. par. cont. 7. tr. 9. d. 9. n. 22. " If any
 " one has eaten flesh in Lent, he may accuse
 " himself of breaking the fast, without say-
 " ing whether it was by eating flesh, or
 " making two meals of meager food." And according to father REGINALD, tr. 1. l. 6. c. 4. n. 114. " A forcerer who practis-
 " eth diabolical arts, is not obliged to con-
 " fess the circumstance, but only to declare
 " that he deals in divination, without ex-
 " plaining whether by chiromancy or by corn-
 " pact with the devil." And FAGUNDEZ, another of our society, tells you, p. 2. l. 4. c. 3. n. 17. " A man need not confess the cir-
 " cumstances of a rape, if the girl was easy
 " under such circumstances." You will see all this in our father ESCOBAR at the same place, n. 41. 61. 62. with several other very curious decisions upon circumstances that may be concealed at confession, which you may read at leisure.

These,

These, said I, are very commodious DEVICES OF DEVOTION indeed! nicely adapted, truly! But all that, said he, would signify nothing, if we had not also found out a way to sooth the rigour of PENANCE, which is one of the greatest enemies to confession. But at present, (after what we have maintained in our theses of Clermont-college) the most delicate and scrupulous have nothing to fear: for we assert, " That if the confessor imposes a proper penance, *convenientem*, notwithstanding which it should be rejected, yet he [the penitent] who rejects it may leave the confessional, and renounce as well the absolution as the penance enjoined." And ESCOBAR says further, in the Practice of penance, according to our society, tr. 7. ex. 4. 188. " That if the penitent declares that he will put off his penance to another world, and suffer in purgatory the punishment due to his sins, the confessor in that case is to enjoin, but a slight penance, (especially if he knew the penitent would not submit to an heavier) and that only to preserve the Sacrament entire and it's due efficacy."

If so, said I, there is no reason to call confession the Sacrament of penance. That

is your mistake, said he, for we always enjoin some sort or other for form sake.

But, Father, do you think that a man deserves absolution, who will suffer no sort of affliction, though to expiate his offences? And, when men are in such a temper, ought you not rather to retain, than remit their sins? Have you a just idea of the extent of your ministry, and do not you know that you have power to loose and to bind? Do you think it is lawful to give absolution indifferently to all who will demand it, before you know if JESUS CHRIST looses in heaven those whom you loose upon earth?

What, says the Father, do you think we do not know, "That the confessor ought to
" make himself judge of the disposition of
" his penitent, as well because he is obliged
" not to dispense the Holy Sacraments to the
" unworthy, JESUS CHRIST having com-
" manded him not to give the childrens
" bread unto dogs, as because he is a judge,
" and it is the duty of a judge to judge just-
" ly, by absolving such as are worthy of it,
" and binding such as are unworthy; and
" likewise because he ought not to forgive
" those whom JESUS CHRIST condemns?"

Pray, Father, whose words are these last?

FILIUTIUS the Jesuit's, replied the Father, to. 1. tr. 7. n. 354. You surprize me, said I, I thought they had come from one of the Fathers of the Church. This passage ought to make confessors tremble, and be very careful how they dispense this Sacrament, by enquiring into the sufficiency of the penitent's sorrow, and if his promises to avoid sin for the future be such as may be taken. There is no trouble at all in that, replied the Father; FILIUTIUS has taken particular care to make the confessors easy, and therefore, just after the words cited above, acquaints you with this easy method how to come off. "A confessor need be in no pain about the disposition of his penitent. For if he does not give sufficient marks of sorrow, the confessor may ask him if he has not a detestation of sin in his heart: if he says, yes, the confessor is obliged to believe him. The same is to be said of his resolutions for the future, except in cases of restitution, or avoiding the next temptation." As for this passage, Father, said I, it is FILIUTIUS's plain enough. That is another mistake of yours, said the Father, for he took it all word for word out of SUAREZ, in par. 3. to. 4. disp. 32. sect. 2. n. 2,

But in this last passage, said I, FILIUS destroys what he had said in the first. For the confessor will have it no longer in his power to judge of the disposition of his penitents, since he is obliged to believe them on their bare assertions, though they give no sufficient mark of repentance. Is there so much certainty in what they say, that their bare assertion alone will amount to an evident conviction? I doubt very much whether your Fathers have found by experience, that all who promised them, have been as good as their words; I am apt to think they have often met with instances to the contrary. No matter for that, said the Father, the confessor is still obliged to believe them. For father BAUNY, who has examined this point to the bottom, in his Summary of sins, c. 46. p. 1090, 1091 and 1092, concludes
 “ That at all times when relapsing penitents,
 “ who have shewn no amendment, shall go
 “ to a confessor, and tell him they are sorry
 “ for their sins, and purpose to lead a new
 “ life, he ought to believe them, though
 “ it is to be presumed that such resolu-
 “ tions proceeded only from the lips out-
 “ ward. And though they run afterwards
 “ into greater licentiousness, and greater ex-

“ cess than ever in crimes of the same nature, nevertheless, in my opinion, a confessor may give them absolution.” And now I presume all your scruples are removed.

But, Father, said I, methinks it is a little hard upon the confessors to make them believe just the contrary of what they see. You do not take the thing right, said he, the true sense and meaning is, that they are obliged to act and absolve as if they believed the resolution firm and constant, though in reality they do not believe one word of the matter. And this is what FILIUTIUS and SUAREZ explain in consequence of the passages just cited above. For after having said, “ That the priest is obliged to believe his penitent upon his word ;” they add, “ That it is not necessary for the confessor to believe that his penitent will keep his resolution, or think that there is any probability that he will : but, it is enough if the confessor thinks that his penitent has at that instant the design to do it in general, though in a little time he is likely to relapse again. And this is the doctrine of ALL our authors : *Ita docent omnes autores.*” And will you doubt of a thing taught by ALL our authors ? But, said I, what will become of

of what father PETAU was obliged to acknowledge himself in his preface to Pen. publ. p. 4. viz. " That the Holy Fathers, " Doctors, and Councils agree to this as a " certain truth, that the repentance preparatory to the Holy Eucharist should be " sincere, constant, courageous, not indolent, sluggish, or subject to relapse?" Do not you see, says the Father, that PETAU is talking of the PRIMITIVE CHURCH; which (to use the expression of our Fathers) is at present so much OUT OF DATE, that according to father BAUNY, tr. 4. q. 15. p. 95. the contrary is the only true doctrine: his words are these, " There are some authors " who say, that absolution should be refused to such as frequently relapse into the " same sins, especially if after frequent absolutions, no signs of amendment appear; " others say no. But the only true opinion " is, that they ought not to be denied absolution: and though they are not at all the better for all the good advice which has been " often given them; though they have not " kept the promises which they made to " lead a new life; nor taken any pains to " wash away their sins; no matter for all " that; and let others say what they please,

Q 3

" the

“ the true opinion, and which ought to be
 “ followed, is, that in all these cases they
 “ ought to be absolved.” And tr. 4. q. 22.
 p. 100. “ No confessor should refuse or de-
 “ lay absolution to such as are in constant ha-
 “ bits of transgressing the laws of God, of
 “ nature, and the Church, though no one sees
 “ any hopes of amendment : *Esi emenda-*
 “ *tionis futuræ nulla spes appareat.*”

But, Father, said I, might not this as-
 surance of being always absolved, incline
 sinners to—? I understand you, said he,
 interrupting me, but listen to father BAU-
 NY, q. 15. “ One may absolve the man
 “ who shall own and confess that the hopes
 “ of absolution had inclined him to sin with
 “ less reluctance than he should have done
 “ without that hope.” And father CAUS-
 SIN, abetting this proposition, p. 211. of his
 answer to Theol. Mor. says, “ That if the
 “ doctrine abovementioned was not true, the
 “ greatest part of mankind would be exclud-
 “ ed from the beneficial use of confession ;
 “ and sinners would have no other remedy but
 “ to go and hang themselves.” O Father, said
 I, these maxims will croud your confessionals,
 You cannot imagine, said he, what numbers
 come ; “ we are trod and squeezed almost
 “ to

L E T T E R X. 211

“ to death with them : *Pœnitentium numero*
 “ *obruimur* :” as it is expressed in the Image
 of our first age, l. 3. c. 8. I know a very
 easy method, said I, to rid you of that trou-
 ble ; you have nothing to do but oblige sin-
 ners to forsake the more immediate occasions
 of falling. That one expedient will ease you
 prodigiously. We do not want easing so
 much, said the Father, for on the contrary,
 as you will find in the same book, l. 3. c. 7.
 p. 374. “ Our society has nothing else in
 “ view but to work and labour to establish
 “ virtue ; to make war against vice, and ad-
 “ minister salvation to the souls of many.”

But as there are few souls that will forsake
 the more immediate occasions of sin, it was
 thought proper to explain what was meant by
 the more immediate occasions ; as may be
 seen in ESCOBAR'S Practice of our society,
 tr. 7. ex. 4. n. 226. “ We do not call an
 “ occasion IMMEDIATE, when we trans-
 “ gress but seldom, such as committing fol-
 “ ly with a woman in the house where you
 “ live, three or four times a year, through
 “ a sudden emotion.” Or according to fa-
 ther BAUNY in his French book, “ ONCE
 OR TWICE A MONTH.” p. 1082. and a-
 gain, p. 1089. where he asks this question:

Q 4

“ What

“ What must we do with masters and maids,
 “ and cousins of both sexes, who live toge-
 “ ther under the same roof, and by that means
 “ mutually solicit each other to sin ?” Why,
 says I, you must part them. FATHER BAUNY
 says so too, “ IF THEY TRANSGRESS
 “ OFTEN, AND ALMOST EVERY DAY,
 “ but if by living together they offend but
 “ seldom, as once or twice a month, and
 “ they cannot be parted without great incon-
 “ veniency and detriment to both, a confes-
 “ sor may give them absolution, (according
 “ to these casuists, and SUAREZ among the
 “ rest) provided they promise to sin no more,
 “ and are heartily sorry for all that is past.”
 I knew what he meant very well : for he
 had told me before that the confessor ought
 to be satisfied with a bare promise and a ver-
 bal sorrow,

And more than that, says he, father BAU-
 NY, p. 1083 and 1084, gives leave to such
 as are engaged in those more immediate oc-
 casions, “ To continue therein when they
 “ cannot part with them without becoming
 “ themselves the subject of discourse to the
 “ world, or being prejudiced thereby.” He
 says the same in his Moral Theology, tr. 4.
 De Pœnit. q. 14. p. 94. and q. 13. p. 93.
 “ That

“ That a priest may and ought to give ab-
 “ solution to a woman who has a man in
 “ her house with whom she frequently com-
 “ mits iniquity, if she cannot get free of him
 “ handsomely, or has some reasons for keep-
 “ ing him with her : *Si non potest honestè eji-
 “ cere, aut habeat aliquam causam retinendi* :
 “ provided she does but intend to have no
 “ farther criminal converse with him.”

Oh my good Father, said I, if sinners are
 not obliged to quit occasions but when they
 suffer by them, the obligation to quit them is
 not very grievous. But, I suppose at least,
 that the Jesuits oblige them to part, when it
 may be done without any manner of trou-
 ble? Yes, yes, said the Father, though even
 then there is an exception : for father BAU-
 NY says in the same place ; “ Any man may
 “ go into a bawdy house in order to convert
 “ some of the most dissolute women of plea-
 “ sure, though it is very likely that he fall
 “ into sin himself ; especially if by former
 “ trials frequently made, he found himself
 “ too weak to resist their personal charms,
 “ or seducing allurements ; and though there
 “ are some doctors that do not approve of
 “ this opinion, and who believe that a man
 “ ought not voluntarily to run his own soul
 “ into

“ into danger, to save his neighbours :
 “ yet, nevertheless, for my own part, I can-
 “ not help embracing this opinion, though
 “ they oppose it.”

This, said I, Father, is quite a new doctrine, and a new set of preachers. But what authority has father BAUNY to send missionaries to preach in stews? one of BASILE PONCE's principles, said he, which is quoted in the same page, and which I believe you may remember, I mentioned before, viz. “ A
 “ person may seek temptation directly and
 “ for itself, *primò et per se*, to promote the
 “ temporal or spiritual good of himself or
 “ neighbour.” These passages created such an horror in me, that I was going to break off the conversation : but I contained myself in order to see the end of it ; and only said, what agreement is there between this doctrine, and that of the Gospel, “ which o-
 “ bligeth us to pluck out our eyes, and de-
 “ bar ourselves even of necessaries, when
 “ prejudicial to our salvation?” And how can you conceive, that a man who lives in a voluntary intimacy with sin, can detest it sincerely as he ought to do? On the contrary, is it not clear and manifest that he is quite insensible, far from being come to that true
 conversion

conversion of heart which makes him desire to love the Creator as much as before he had loved the creature ?

What do you mean, said the Father to me ? That would be a TRUE CONTRITION. You do not seem to know, Sir, as father PINTERAU says in the 2. p. p. 50. of Abbé DE BOISIC, "That all our Fathers unanimously affirm that it is an error, nay almost heresy to say that contrition is necessary ; or that attrition alone, arising solely from the fear of hell, which keeps the will from sin, is not sufficient, (for salvation) with the Sacrament." How ! Father ! Is it almost an article of faith, that attrition proceeding solely from the fear of torment, is all that is required with the Sacrament ! I believe this doctrine is peculiar to your order. For others, who believe attrition with the Sacrament to be sufficient, say that it ought to be mixed with some sort of LOVE, at least for God. And if I mistake not, your own authors were not so sure of this doctrine some time ago, For your father SUAREZ De Poen. q. 90. ar. 4. disp. 15. sect. 4. n. 17. speaks of it in this manner ; " Though it be a probable opinion that attrition with the Sacrament is sufficient, yet it is not certain,

“ certain, and it may be false : *Non est cer-*
 “ *ta, et potest esse falsa.* And if false,
 “ then attrition is not sufficient to save a man :
 “ he therefore, who goes out of the world,
 “ knowingly, in that condition, exposes him-
 “ self voluntarily, I mean in a moral sense,
 “ to the danger of eternal damnation. For
 “ this opinion is neither very ancient nor very
 “ common : *Nec valde antiqua, nec mul-*
 “ *tum communis.* Nor does your father SAN-
 CHEZ find it so certain ; for he says in his
 Summary, l. 1. c. 9. n. 34. “ That a dy-
 “ ing man and his confessor who should be
 “ satisfied with attrition and the Sacrament
 “ in his last moments, would both be guilty
 “ of a mortal sin, on account of the great
 “ danger of damnation, to which the peni-
 “ tent would expose himself, if this opinion,
 “ (that attrition joined to the Sacrament is
 “ sufficient) should not be true.” Nor Co-
 MITOLUS, when he says, Resp. Mor. l. 1.
 q. 32. n. 7, 8. “ That he is not too sure,
 “ that attrition with the Sacrament will
 “ do.”

Here the good Father stopped me. What,
 said he, do you read our authors? You do ve-
 ry well, but you still do will better not to read
 them without some of us. Do not you see,
 that

that from reading by yourself, you conclude that these passages bear hard upon those who maintain the present doctrine of attrition; whereas we could have shewn you how much they advance the glory of it's advocates.

For, what glory is it, for our Fathers of these times, to see their opinion disperse itself with such rapidity so generally throughout the world, that (divines excepted) there is hardly any body but who believes the doctrine of attrition as now maintained by them, to have been the only belief of the faithful, from the very first planting of Christianity? When you demonstrate therefore from our own Fathers, that but a few years ago this opinion was doubtful, what is that but a proof, that our latest authors must have the honour of it's establishment?

For which reason, our intimate friend DR-ANA thought he could oblige us in taking notice of the steps by which we brought it to perfection: this he does p. 5. tr. 13. where he says " That formerly the old scholastics maintained that contrition was necessary IMMEDIATELY after committing any mortal sin; and that some time since it was not believed NECESSARY but on holy days; and since that, only when some
I " great

“ great calamity threatened a whole nation :
 “ that according to some, contrition ought
 “ not to be put off, when death advances
 “ apace. But that our father HURTADO
 “ and VASQUEZ have refuted all these opi-
 “ nions excellently well, and have determin-
 “ ed the point thus : that no man is obliged
 “ to contrition but when he cannot be ab-
 “ solved without it, or is at the point of
 “ death.”

But to proceed in the wonderful progress
 of this doctrine, I must add, that father FA-
 GUNDEZ, Præc. 2. t. 2. c. 4. n. 13. GRA-
 NADOS in 3. p. contr. 7. d. 3. sect. 4. n. 17.
 and ESCOBAR tr. 7. ex. 4. n. 88. in the
 Practice of our society, have decided, “ That
 “ contrition is not necessary even at the last
 “ gasp : because, say they, if attrition with
 “ the Sacrament is not sufficient at the hour
 “ of death, it would follow, that attrition
 “ would not be sufficient with the Sacra-
 “ ment.”

And our learned HURTADO De Sacr. d.
 6. quoted by DIANA, part. 4. tr. 4. Miscell.
 r. 193. and by ESCOBAR, tr. 7. ex. 4. n.
 91. goes yet further ; pray listen : “ Is the
 “ sorrow which arises only from the tempo-
 “ ral mischief which sin brings upon us,
 “ such

“ such as loss of health, or estate, a [salu-
 “ tary or] sufficient sorrow? Here we must
 “ distinguish. If we do not think that these
 “ evils are brought upon us by the hand of
 “ GOD, this sorrow is not sufficient. But
 “ if we believe that those evils are inflicted
 “ by the hand of GOD, (for in reality all e-
 “ vil, as DIANA says, (except sin) cometh
 “ from him) this sorrow is sufficient.” ES-
 COBAR says the same in the Practice of our
 society, and so does father FRANCIS L’AMY,
 t. 8. disp. 3. n. 13.

Father, said I, you really surprise me ;
 for I see nothing in all this attrition, that is
 above nature ; and at that rate a sinner may
 make himself worthy of absolution, with-
 out any supernatural grace ; and every body
 knows that THAT was condemned as here-
 tical by the Council of Trent. I should think
 so too, says the Father, but yet it is certainly
 otherwise ; for our casuists of Clermont-col-
 lege maintained in their disputations held
 there the twenty third of May, and the sixth
 of June, 1644. col. 4. n. 1. “ That attri-
 “ tion may be sufficient and pious enough
 “ for absolution, although it be not su-
 “ pernatural.” And in those of August
 1643. “ Natural attrition is sufficient for
 “ the

“ the Sacrament, provided it be but an honest attrition : *Ad sacramentum sufficit attritio naturalis, modo honesta.*”

There is nothing more to be said on this point, unless it be to draw an easy consequence from the premises, *viz.* that contrition is so little necessary to the Sacrament, that it would be rather a detriment to it ; because as it effaces sin by it's own efficacy, it would leave nothing for the Sacrament to do ; which is what father VALENTIA, a celebrated Jesuit affirms, tom. 4. disp. 7. q. 8. p. 4. “ Contrition is not at all necessary towards obtaining the principal effect of the Sacrament, but on the contrary is rather an obstacle : *Imò obstat potius quominus effectus sequatur.*” One cannot wish for any thing more to the advantage of attrition.

So I think, Father, said I. But give me leave to tell you my thoughts of the matter, and shew you to what an extravagance this doctrine leads you : when you say, “ That attrition arising from the sole DREAD of torment, is sufficient with the Sacrament to justify sinners, does it not follow that a man may all his life long expiate his sins by this contrivance, and so be saved, without
“ out

"out so much as loving GOD once in his
 "life? Will your Fathers dare to support
 "this argument?"

By your question, replied the Father, I see very well that you want to know, what is the doctrine of our Fathers concerning the LOVE of GOD. It is the finishing stroke of their morality, and the most important of all, as you might have understood by the passages quoted concerning contrition. But I am going to present you now with some others that are more particular in relation to the LOVE of GOD. Pray do not interrupt me, for they are very remarkably considerable for their consequences. In ESCOBAR, who has collected the various opinions of our Fathers on this subject, in the practice of the LOVE of GOD by our society, tr. 1. ex. 2. n. 21. and tr. 5. ex. 4. n. 8. you have this question: "When, or at what time is a man obliged to have an actual love or affection for GOD?" SUAREZ says, "it is enough to love him a little before we die," without fixing any time. VASQUEZ, "That it is enough to love him at the point of death." Others "at baptism;" some "at the seasons of contrition;" others "upon festivals." But our father CASTRO PALAO opposes,
 VOL. I R and

and justly too, every one of these opinions; *meritè*. HURTADO DE MENDOZA pretends to say, "That we are obliged to love him once every year, and that we are well off in not being obliged to love him oftner." But father CONINK believes that "we are bound to do it once in three or four years." HENRIQUEZ, "every five years." And FILIUTIUS says, "It is probable that we are not rigorously obliged to do it every five years." When then? Why he refers it to any wife man's own discretion.

I let him go on with this ridiculous stuff without interruption, though greatly concerned to see with what insolence the spirit of some men can make a mockery of the love of God. But, continued he, ANTHONY SIRMOND, one of our Fathers, who surpasses every body on this subject in his admirable book of the Defence of Virtue, (where he speaks PLAIN FRENCH, as he tells the reader) discourses in the following manner: tr. 2. sect. 1. p. 12, 13, 14, &c. "St. THOMAS says we are obliged to love God as soon as he has given us the use of reason. But that is a little too soon. Scobtus, every Sunday. What foundation has he for that? Others in times of strong temptations.

“ temptations. Ay, if there was no other
 “ way to avoid it. SCOTUS, that after
 “ some great mercy received from GOD, it is
 “ not amiss to thank him for it. Others, at the
 “ point of death. That is a little too late.
 “ Neither do I believe it necessary at every
 “ time any of the sacraments are administred:
 “ attrition with confession, if you can come
 “ at it conveniently, will do well enough.
 “ SUAREZ says, he is sure we are obliged
 “ to love GOD some time or other. Ay,
 “ but when? Why you are to be judge of
 “ that, for he knows nothing of the matter.”

Now if such a doctor as SUAREZ knows nothing of the matter, I do not know who does. And he concludes at last that in strictness we are only obliged to keep the other commands without having any affection for GOD, or our hearts the least inclined to love him; provided we do not hate him: and this he proves throughout his whole second treatise. You will see it in every page, but more particularly in the 16, 19, 24 and 28, where are these words: “ GOD, in commanding us
 “ to love him, is satisfied if we obey him
 “ in his other commandments.” If GOD had said, “ Though you keep my command-
 “ ments ever so well, I will damn you, if

“ you do not moreover give me your heart
 “ and affections ; do you think that this
 “ motive would have been well proportioned
 “ to that end and design which G O D may
 “ and ought to have ? It is therefore said
 “ that we shall love G O D by doing his
 “ will, in the same manner as if we loved
 “ him affectionately, and had no other bias
 “ but that of charity itself. Should that
 “ be really the case, so much the better : but
 “ if not, we still do not fail strictly to obey
 “ the commandment of love, while we per-
 “ form the works thereof : so that (observe the
 “ goodness of G O D) we are not so much
 “ commanded to love him, as we are not to
 “ hate him.”

Thus have our Fathers discharged men
 from the PAINFUL obligation of loving G O D
 with all their hearts. And this doctrine is of
 that importance, that father ANNAT, PIN-
 TEREAU, LE MOINE, and even A. SIR-
 MOND have stoutly defended it, whenever
 it was attacked : as you may see in their an-
 swers to the Moral Theology, but particularly
 in that of father PINTEREAU, 2. p. of Abbe
 DE BOISIC, p. 53. where you may judge of
 the value of this dispensation by the price
 which it cost, which was no less than the
 blood

blood of JESUS CHRIST. But what crowns this doctrine is, that it sets you free from the TROUBLESOME duty of loving GOD, which is the great privilege that the Christians have above the Jews. "It was reasonable, says he, that by the law of grace in the New Testament, GOD should take off the troublesome and difficult duties of the law of rigour, which obliged men to acts of perfect contrition before they could be justified, and that he should institute certain Sacraments to supply all our defects, by the help of means more easy to be performed; otherwise Christians who are the children, could not more easily recover the good graces of their father, than the Jews who were the slaves, could obtain mercy from their God."

O Father, said I, you drive me beyond all patience. I cannot hear without horror what you have been telling me. It is not I that tell you so, says the Father. I know that as well as you, said I: but you have no aversion to it, nay so far are you from detesting the authors of these maxims, that you have them in the highest esteem. You ought to tremble for fear your consent should make you a partaker of their crimes: and can you be ignorant that St. PAUL judges not only the

the workers of wickedness to be worthy of death, but those also who consented thereto?

Was it not enough by your palliatives to allow men such liberty in so many things, though prohibited, but you must also give them an opportunity to commit unpardonable crimes, by that ease and assurance which you give them of absolution, though you destroy for that end the power of the priesthood, by obliging them, rather like slaves than judges, to absolve the most inveterate sinners, without their change of life, without any other signs of regret but promises and vows an hundred times broken, without penance, "except they have a mind to it," and without forsaking or quitting the temptations of sin, "if it should occasion them any sort of inconvenience?"

But you go still farther; and the licence which you have taken, how does it shake the most holy rules of Christian conduct, and extend even to the entire destruction of the law of God! You violate "the great commandment which contains both the law and the prophets, you stab piety to the heart by quenching the spirit, which is the very life of it." You declare that the love of God is unnecessary to salvation; nay you

